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"Edgar Young Mullins"

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Founder's Day Address.

In the multiplying decades there arise, often from most unpromising circumstances, great leaders of great causes. Whoever said "great oaks from little acorns grow" spoke in a language we all understand. In a forest there are a great many great oaks, but few giant oaks. They all grow from small acorns, but the giant oak somehow possesses something that even the great oak does not have. In the forest of human beings, in the past century, there have been some great oaks, some great leaders and great men. There have been a few giants in that forest, and one of them we are to think about in blessed and sacred memory today. His name was Edgar Young Mullins.

The small beginning of this giant personality was back in 1860, in Franklin County, Mississippi, where on January 5, at the home of a humble Baptist preacher, there began a life, as other lives begin, but this life through the strength and foundation provided, and the benign influence of a Heavenly Father, grew until all of us recognized by its height, its sturdiness, its beauty, its symmetry and its power of endurance, that a great life had come among us.

He was the fourth child, born in this Baptist minister's home, and the first son. He did not know until thirty-five

years of his life were spent that at the time of his birth, his father, a devout man, had knelt beside his mother's bed and dedicated the boy to preach the gospel of Jesus Christ. When young Edgar was eight years old, his father moved to Texas, the land of wide vision and the open spaces for growth and development. This humble Baptist preacher established a school and organized and became pastor of the First Baptist Church, of Corsicana. Thus the early rooting of this beginning for the giant life that was to follow had the atmosphere that was conducive to growth and strength and deep reaches which would later stand it in stead when the storms might blow about its head. The early atmosphere was that of an honest farmer, preacher, sincere teacher, spiritual leader, a man who had attained the degree of Master of Arts, from Mississippi College.

There are other things necessary to development, as there always have been. The young tree must feel the pull and the tug of the wind itself, beginning very early, so that the roots might grow deeper, that as height is attained it will not be uprooted. This young boy must help educate his older sisters, three of them, so it was necessary for him to work. That experience was of great value to him. There were nine children in all to be educated, so that jobs that came to him, such as printer's devil, newsboy, type-setter and printer, then later messenger boy and telegrapher . . . all of these played an important part in his life development and work. At the amazing age of fifteen, we find this young life so fully developed that he is in full charge of a telegraph office, receiving a man's pay. When his time came to go to school, after the girls had graduated from Baylor, still unaware of his father's prayer and dedication, he went to the State Agricultural and Mechanical College.

While the father had prayed and dedicated him to the gospel ministry, the Christian impulse to do this did not come until the college course was ended, and after several years as an expert telegrapher. He had, in his spare time, begun to put out other branches, such as the study of law. He was making substantial progress in that, but in 1880,

Major Penn came to Dallas, to hold a meeting. Then there came new life into the development of this little acorn, which had begun twenty years before. Young Mullins was converted. On November 7, he was baptized, and in a few months after his baptism there came a definite call to the ministry.

Some of us have listened with rapt attention, as he recited to us that glorious experience, in which the call came. Not one of us ever heard it but our own experience of a similar kind was enriched and glorified. Still, reluctantly he abandoned his plans for law and began his preparation for the task of a preacher. He had expected that this would take only a little while, that, after a very short and hurried course, he would be qualified to carry on as a minister. However, in 1881, he entered the Southern Baptist Seminary. It is around this institution that most of his future life will cluster. Having begun in the Seminary, for what he thought would be a one-year course, he stayed until he had finished four years of training and then desired even more.

He had many physical qualities which attracted attention at the moment he appeared in any group. A fine erect figure, he was slender and athletic, and more military and erect because he was a Captain of a company in the State Military College. The description of perhaps the most attractive feature of this young man is given by his wife, the description of his eyes. She says: "They were brown perhaps, especially when serious or preoccupied. They were keen and penetrating under discussion. They were iridescent under a mental vision and impassioned speaking. They twinkled under an ever ready sense of humor and they scintillated under swift storms of merriment."

Many of us remember well how on various occasions we could see in those unusual eyes the emotions of the soul, living in that tall, erect, stately figure.

After a beautiful courtship, which culminated on June 2, 1886, in a lovely, simple home wedding, Edgar Young Mullins was married to the young lady whom he had met while

attending a reception at the Walnut Street Baptist Church, Miss Isla May Hawley. The lives of the two, becoming one, make a beautiful story as through the years they went along, and fulfilled what they had said on that wedding date: "We will be all in all to each other."

There was another very fine quality about this developing life, and that was the sense of humor which he possessed. It is one of the necessary traits to the ministry and he possessed it in a remarkable way. Many incidents enriched the life of him and his wife, and his friends, as he went along the way in happy service for Christ. He enjoyed a good laugh. He was always watching for an opportunity for wholesome merriment and of him be it said "that his religion was a contagious type."

To many of us one of the finest things about him was his evangelistic fervor. In the first place he had the very vital experience of his own. He began his ministry in Kentucky by assisting others, and asking others to assist him in conducting revival meetings. His life was greatly enriched by the experiences through which men and women passed as they have come to know the salvation which God offers in Christ.

His very wholesome attitude toward the church, of which he was pastor, is summed up in a quotation recalled by his wife and recorded in her book, "Edgar Young Mullins."

"I want my people to like me and to be loyal to me. I do not mean to be in the least aloof with them, but I do not want absorbing, personal affection from them, or church activity that resolves around my personal influence. I want to make them see and love Christ, to make them feel that all they do is for his Kingdom and not to please me. This makes for stability in the church. When the pastor leaves, his people are anxious to get a new pastor that will take their work forward again. They will waste no time in sentimental grieving for the one they have lost. I have seen work fall about the heels of a selfish man, who has put his whole effort in trying to make his people love him."

One thing we must always remember about him is, he was an inveterate "consumer of books." Of him his wife says; "In the early days he confined himself almost wholly to religious and related books. He gave almost no attention to novels. A statement that he was a 'consumer of books' was a correct one. He did not merely read, he mastered what he read."

All we have said, might be headed "his personality." He was a great person. He was a person among the throng, that towered not only physically, but mentally and spiritually above a great many of the more common trees of the forest.

Greatness is variously defined, but greatness that can observe the small things is real greatness. Upon one occasion, a young man in college, disturbed about his conversion, pressed his way through the crowd, after Dr. Mullins had spoken, and looking eagerly into his face asked this question, "How do you know that you are saved?" The great man, the great preacher, stood for a moment in that characteristic expression looking far into the distance, then turned and replied kindly to the young man, "One of the best evidences I have that I am saved is, that I hunger and thirst after righteousness, and the Bible says 'Blessed are they that hunger and thirst after righteousness.' An unsaved man doesn't. I know I'm saved." That is real greatness.

Let us think of him now as a Preacher. There were few among us who attained to greater heights as a preacher of the gospel. He was a clear thinker and in his utterances he maintained such a clarity of thought and speech that the humblest in the audience could understand him, and yet the more profound thinkers of the group would be likewise impressed by the weight of the message he brought. A little boy, once listening to him, when the message was done, turned to his mother in great delight and said, "Why Mother, I understood every word he said."

As a preacher, he knew how to clothe the sternest truths of the gospel in such language as would make them clear

of understanding and easy of grasping. He was a master of illustration. How often we have listened to him in chapel, or in the pulpit, or at conventions, take the simplest things of the highway of life; an old peach tree in the back yard of his home, an old stump in a lonely field, some simple, homey fact he would bring, and with it make a window through which people looked eagerly and joyfully at the body of truth which he presented. He knew the doctrines of the church. Well should he, for he studied them and wrote of them, that his students might know them and present them. He preached always with a verdict in mind, for he was a preacher believing that our great mission is to proclaim a message from God to the end that men might repent and be saved. The conclusion of his every message left no doubt as to his faith in the ability of Christ to save, the necessity of sinners to repent and the reward which would follow if they did.

It was a source of great delight to all of us who are Baptists to have the joy of sitting in any audience where Dr. Mullins was the preacher, and to hear the comments around us, to see the admiration of the people who listened and the rapt attention which they gave. He was a great preacher, and while we were told, and are being told today, that there are not as many great preachers as there used to be, still be it said from the housetops that in President Mullins we had a great, a really great preacher. He knew the fundamentals of preaching and in the proclamations of the truths of the gospel he was able convincingly and winsomely to present the gospel of Christ, so that those hearing were uplifted by his message. It was said of Dr. Broadus, his predecessor, that one day two people of another denomination were sitting in an audience, listening to that great preacher; one turned to the other and said, "How splendid he is. I wish we had him in our church." A proud Baptist sitting close enough to hear, could not resist and so turned about to say to these friends, "We have him." We would say with some pride that when we speak of great preachers and great men, towering toward the

summit with any of them, we have always been happy to say, "Dr. Edgar Young Mullins is ours. We have him."

We might think of him now as a Prophet. In our teaching in the Old Testament we understood that the word "prophet" was not so much a foreteller, as a forth-teller; and it is in that light that we think of him as a prophet.

It has occurred to some of us that the description of Moses, coming down to the end of his journey, fits well our hero and friend, Edgar Young Mullins. "His eye was not dimmed nor his strength abated." How often we have seen him stand, either before his class in this Seminary, or before the student body at chapel, or in the pulpit of some church, and forth-tell the message of God. Fearlessly, lovingly, he spoke forth the message of the Eternal, with an eternal surety which caused people to follow and desire to obey the teaching of the Scripture. He had a long vision, which was evidenced in his believing in the future of this very institution, when, after having been a pastor and a preacher in a church, he became President of this Seminary and began to fore-tell to others the great day when this institution would require larger quarters, more commodious accommodations for those who would come after to fit themselves for the glorious things to which he had dedicated his life, and for which he never once wanted to make an apology. He began in those rather distant days to see with clearness the future of this school, and of the hundreds and thousands of men who would come through these class rooms and out into the places of the world, around the globe, proclaiming and forth-telling the truths of the gospel.

We might speak of him as President. He was president of a great many things. As a preacher and pastor he reached a great height in the churches he served, because he knew and loved the people of his parish. When the call came for him to leave the pulpit and become president of this School, it was no easy thing to decide. But, again with his usual clarity of judgment, he arrived at the conviction that this was what God wanted him to do. So, he

became President of the Southern Baptist Theological Seminary. There live yet thousands of people who can attest the fact that he was an impartial leader, both of the faculty and of the students. His contact with the constituency, which covered the entire United States, was always with dignity as he presented the cause of the Seminary and the training of young men.

As the President, he was beloved. It was never appropriate for any student to make any, even slight remark, such as is often made by student bodies of their president. It was just out of place. No one wanted to do it. He was such a splendid president. His kind concern for the individual student, a result of the pastor-shepherd heart, which he had in his early ministry, caused him to visit in the homes of the married students. When sickness came, as it always does during the year, he was found in these humble living quarters of Seminary students, bringing cheer and comfort and encouragement. Some of us remember well how wonderful he was in that relationship.

He was President of the Southern Baptist Convention, and as a presiding officer how happily the people sat under his leadership. How impartially he decided the matters before the house for debate, how well he governed, how Christ-like he was, as the President of that greatest Baptist body on earth. They remember yet those days when through difficulties we had to pass, how one turned to the other and said, "How glad we are that Mullins is in the chair."

He became President of the Baptist World Alliance, the greatest aggregation of Christian people in the world, and in that great Alliance he won hearts and hands around the globe, and in all quarters alike he was received as a brother-beloved, as a friend, and as an ambassador of Christ.

At Toronto, the news came that he would not be able to preside over the sessions of that meeting, and that his life-long friend, and friend of us all, Dr. George W. Truett, must read his address. There was a sense of regret and anxiety which swept over that great gathering and a prayer

that God would see fit to spare him to us for a while longer.

But, it was not to be, and the time came when the great man of God must yield to the summons to a higher plane, and from this mundane sphere into the realm of the Infinite God, whom he served, he took his journey to be forever with His Lord.

So today, Edgar Young Mullins, we salute you. We thank God for you. We dedicate ourselves to those principles which you taught us and which you so nobly exemplified in your own life, in order that this truth, so richly wrought in the sacrifice of Christ in your life and ours, may not perish from the earth, but may motivate the generations to come, to the end that all the people that on earth do dwell may come to love and serve him completely and forever.

And as we think of the giant oak of the forest and of his giant personality, we see him as a person with charm and grace and the Spirit of Christ. We think of him as a preacher, declaring the unsearchable riches of Christ, with a clarity which won him a hearing where he went; we think of him as a pastor, in the home, in the place of business, beside the sick in the hospital, with the children and wherever he could find human life; we think of him there ministering in the name of him who went about doing good; we think of him as a prophet, standing erect, with clear vision, looking far into the future and forth-telling the things that would be forth-coming if people had faith and would work and live and love and give; we think of him as a president, not a dictator, but one who impartially presided over and directed the affairs of great gatherings in order that in them the will of God might be wrought and that the peoples of the earth might come to know more perfectly the message which God had given to them to know, in his Book and in his Son.

So, at last has fallen the mighty giant of the forest. In the case of the tree, Job tells us "it shall lie even as it falleth." But the tall, erect figure that once moved in and out among us, physically may have reclined to sweet repose, but the influence and beauty and fragrance of his life goes on

and again it is ours to pay tribute. The kind of tribute we should pay might be set to music. It might be written in poetry. It might be painted upon the canvas, but the finest and noblest tribute comes from the hearts of the men who looked at and admired him through the years as they sat in his classroom and observed him in the various services of life, which he rendered so well.

Up and down the land the shadow of this great man has been seen, and in the shadow of this great man tired men and women have rested themselves. His shadow has passed across the humble place and in the place of high estate the influence of his life has been felt.

So, Joyce Kilmer in that lovely and familiar poem of his tells many things about a tree . . . what a tree can do, then winds up by the feeble efforts of men who write poetry and closes with the magnificent fact, "Only God Can Make A Tree."

May we not say that only God can make a life and character as great as our beloved President, and friend, in whose memory and honor we meet today.

I know of no better way to build for him a monument than that those of us here may highly dedicate ourselves to that type of living, that method of serving, which he so exemplified in his own life, that others seeing us may be reminded somewhat of our great leader and teacher, whose life has influenced us so deeply.

W. J. McGlothlin, Scholar and Teacher

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Founder's Day Address.

Whoever will have lived from 1914 to 1949 will have seen more history created in thirty-five years than in any ten former generations. We have been so busy watching history made that we have been blind and deaf to the lessons and warnings which the God of history has been trying to teach us. In this twentieth century we have been so fascinated with the new wonder world into which the sciences have led us that we have lost our bearings. We have run amuck for want of the disciplinary control which an understanding of history would have supplied us. The tragedy of World War II would not have befallen us if the political opportunists, Clemenceau and Lloyd-George, had possessed insight enough to have followed the leadership of that great scholar of Christian history, Woodrow Wilson. It is important for us to remember the first axiom of the learning process which is, that we are able to understand new truth only in the light of what we already know. Applied to the vast reaches of the present world situation that is only another way of saying that history can disclose the answer to the problems that curse us now. We whose work gives us a share in determining what tomorrow's world shall be need a thorough understanding of the ways and times when God intervenes in the armageddons of history. It is good, therefore, that we are today to deal with this thesis in an appreciation study of the life and work of Dr. W. J. McGlothlin who for nineteen years so ably filled the Chair of Church History in this Seminary.

William Joseph McGlothlin was born November 29, 1867, in Summer County, Tennessee. He was the son of sturdy Scotch-Irish parentage. Schools were as scarce as money in his home community where his childhood was spent during the lean Reconstruction Days which followed the war

between the states. As a boy he helped to build the first school-house in the neighborhood where he was reared. It was a one teacher school whose term was very brief. At the age of thirteen he boarded ten miles from home and attended a high school for four and a half months. Before he was seventeen he began teaching a few months in the fall and attending high school a while in the spring.

A friend encouraged him to press on in his quest of an education. In the fall of 1887 he entered Bethel College. One could scarcely believe he could have been admitted with the scanty prepartion he had had. So capable and eager did he prove himself to be that by doubling in Greek he graduated with the B.A. degree in two years. During the two years of 1889-91 he taught Mathematics and English at the Bardstown, Kentucky, Male and Female Institute and did some additional teaching and work at Bethel which brought him the M.A. degree in 1891. That fall he entered the Seminary.

From his childhood he showed a strong mental hunger. His desire for learning would not be denied. One would think from his schooling that his education would have been sketchy and superficial. Not so. He mastered thoroughly every course he pursued. He excelled in every subject he studied. His genius was that of the student and the teacher. He was not a speculative thinker whose mind delighted in conjectural hypotheses. He had a factual intellect that eagerly took possession of whatever could be reliably known and with fine discernment interpreted its meaning.

When he entered this Seminary in the fall of 1891 at the age of not quite 24 it is doubtful if there had ever been a student to enroll here, who for the little time he had been to school knew as much as he did. In the brief years 1891 to 1901, he earned his Master's degree in Theology, taught on this faculty seven years and won the degree of Doctor of Philosophy from the University of Berlin. The fact that he gained his doctor's degree in Berlin in sixteen months is positive evidence of his extraordinary preparation and

ability. During these years he became an exceptional master of Greek and Hebrew, and studied Syriac, Aramaic, Arabic, German and French. He, also, had acquired a wide knowledge of archaeology, theology, apologetics, homiletics, Biblical interpretation and a grasp of the facts and meanings of church history which doubtless was unexcelled by any man of his age in the world. His preparation was so broad and adequate that he could have filled creditably any chair in this Seminary.

But we have run ahead of our story. His religious background was Presbyterian and Hard-shell Baptist. Predestination loomed large in his religious inheritance. Two of his father's sisters became Missionary Baptists. This must have turned him our way. He was converted in his eighteenth year during a "protracted prayer meeting" in the school-house where he first went to school.

The call to preach laid its claim upon his heart during the vacation days between his first and second years in Bethel College. It came about three years after his conversion. The world of his desire was obviously dominated by a thirst for an education. His appreciation of learning and aptitude made teaching his probable career. In the meantime, however, his growth in Christian experience and devotion to Christ had created within him a deep love for the Lord's work. Doubtless without his realizing it, the Holy Spirit had been preparing his heart to respond to a call to the ministry. It needed only an incident to awaken within him the conscious conviction that he must be Christ's special witness. Such an incident occurred in his home community during the summer of 1888. There he heard an illiterate man try to preach. The soul of the young student was stirred by the tragedy of an unlettered preacher's failure. The gospel to him deserved men to proclaim it who were educationally competent. There welled up within him an emotional impulse that led him to exclaim: "The gospel is worthy of a better presentation. I think I will enter the ministry." That declaration became his fixed purpose.

The vitality of Dr. McGlothlin's faith is illustrated by an incident which occurred at the close of one of his lectures before the class in Junior Church History in the spring of 1916. You will remember that the world was in the throes of war then. Many were saying that Christianity had failed. I will never forget the picture of him as he stood, the light shining down upon his bald head with a face moved by deep emotion, tears glistening upon his cheek as he said: "My brethren, Christ has not failed. Our living Lord has led his servants more than once through an ordeal such as this. Always he has led them to higher ground and greater victory. The hearts of men need him. He only can satisfy. His is the only voice, presence and power that can bring men to the goal which the providence of God has appointed for them."

His growth in scholarship did not strangle his spiritual progress. His faith waxed stronger as he increased in knowledge. He was a firm believer in the doctrine of providence. This belief led him to expect God to manifest himself in the affairs of men. He believed not only in a supernatural revelation of God in the Scriptures but his faith led him to expect God to disclose his presence in the affairs of men and nations.

His previous experience as a teacher qualified him for helpful service in his classes after he entered the Seminary. Dr. Sampey quickly discovered his ability in this respect and made him a monitor who led one section of the Hebrew class in their study of the Hebrew verb and the vocabularies which had to be memorized. In that service he displayed talent which marked him as having gifts which would enable him to be a great teacher. Therefore, in his senior year Dr. Sampey secured his appointment to be his tutor in both Hebrew and English Interpretation of the Old Testament. When he received his Th.M. degree in 1894, upon Dr. Sampey's recommendation he was elected Instructor in Old Testament.

When Dr. Broadus died he assisted in New Testament. From 1896 to 1899 he served as an Assistant Professor. He

continued to work in Old Testament, and taught Biblical Introduction. When the time came for him to prepare specially for the professorship of Church History he had gained a foundation that would enable him to interpret history through the perspective of a finely integrated culture, whose discipline would ever keep him balanced. Always he was a man whose feet were on the ground, his head level, his heart conscientious, his will disciplined, his face forward and his eyes lifted. He had much to say but was never garrulous. Those who heard him knew that he knew what he was saying.

I do not know, but those competent to judge have told me that America has never had a teacher of Church History who surpassed Dr. William H. Whitsitt who taught that subject in the Seminary during Dr. McGlothlin's student days and was its President during his first years as a teacher. When Dr. Whitsitt resigned Dr. McGlothlin was named to his professorship. He was then thirty-two years old. He had studied and taught with such diligence that he was fully prepared for finishing his work of preparation in the University of Berlin. There he studied Church History under Adolph Harnack who is reputed to have been the greatest teacher in that field the world has ever known.

Having had Whitsitt here and Harnack there for his teachers, and having his own clear conscientious aspirations he knew he had a great task to keep faith with himself and with his obligation to his subject, his Seminary and his students. It is a blessed thing for an institution to be served by a teacher whose conscience will not let him give less than his best to the subject he teaches. For such a man his teaching is not a chore to be done but a passionate stewardship to be administered. Dr. McGlothlin taught here for twenty-five years and for nineteen of those years he gave his best fervently to Church History. One can say with assurance that he was unexcelled by any man in America as a teacher in this field.

His mind was not scintillatingly brilliant. He was not an orator who cast a spell on his hearers with the magic

of his speech. He was highly intelligent, mentally strong, diligently studious, painstakingly accurate, conscientiously serious, and dynamically energetic. He had a Christian gentlemen's respect for his God, his institution, his students and himself.

He had the utmost contempt for a lazy preacher. His hair, what little he had, was not more red than his scorn for those who were brash enough to try to "bull" their way through his classes. His tall, angular figure made him look like a giant killer to the hapless loafer who tried to alibi himself out of what could be reasonably expected of him. Yet to those who honestly tried, no one could have been more considerate or patient. He could roll over a pompously pietistic wind-bag like a car of Juggernaut. His heart was tenderly sympathetic for all who deserved his solicitude.

He was profound yet simple. He was learned but not pedantic. He was exact yet human. He could teach well because he saw clearly. He was firm yet tactful. He had loyalty to conviction that would not allow him to compromise his conception of truth or honest judgment. He thought straight. He lacked the imagination of Dr. Mullins who saw truth in pictures. He saw clearly the implications of evidence which made him a wise interpreter of the meanings of information.

Dr. McGlothlin lacked dramatic gifts. This lack was richly compensated by a fine appreciation of historical and spiritual values. He was a prophet so largely learned in what God has done and with such a profound knowledge of man's reaction to the truth of the Bible that he possessed a remarkable degree of insight. This kept the fires of his faith burning at such a high heat that those who drew near to his spirit felt their warmth. He walked with the God of history. He taught as one who tramped the trails over which Jesus has journeyed through the lengthening centuries.

On a day in early October 1915, for the first time, I sat in his class. It was a great day for me. The subject of his lecture, which was to introduce us to him as our teach-

er and to the course we were to study, was "Why Study Church History?" The first sentence held my interest. He said: "No man can understand anything until he knows its history." This is certainly true of the Bible, Christianity, nations and churches. Political concepts, the ideology of philosophies, and the manners and customs of people are the development of forces and ideas under a variety of circumstances. We cannot understand them without a knowledge of their history.

In the first lecture he stressed the fact that a real knowledge of church history will clarify the stream of Christian truth. It will enable one to separate fact from fancy. It gives him the ability to distinguish between Biblical faith and institutional error.

He then proceeded to make us a convincing sales talk. He won our interest and anticipation for his course by presenting seven practical values of great worth that he could give us from it. These were:

1. A knowledge of church history gives a preacher a sound basis for confidence in his culture and his cause.
2. It will save him from being betrayed by new "isms" that are old heresies in new clothes.
3. It will protect him from a depressing pessimism.
4. It will safe-guard him from a foolish optimism.
5. It will enable him to appraise spiritual values.
6. It will create for him a firmer, more confident faith in his Lord and the power of the gospel.
7. It will give him a perspective through which he can behold and interpret the presence of God in history.

This introductory lecture made large promises which he amply fulfilled. In that simple practical way he was giving us the thesis and goal of his course. He did for us who traveled with him a service which gave us all the values he outlined.

To him Christianity needed a continuing apologetic. With good reason he believed that the gap between the close of the New Testament and today needed to be bridged

by clear evidence that would prove that Jesus had kept his promise to his witnesses to be with them always in every century and nation. He had found in church history a continuation of the Acts of the Apostles. His competent knowledge of the gospel message enabled him to keep clarified in his thought the progress of this river of life through the centuries, despite the muddy and turbulent inundations of erroneous corruptions which have polluted it.

Christianity was to him the mightiest spiritual force that God has ever released in the life of mankind. It was and is a force challenging, judging, instructing, and demanding an answer from persons, nations, institutions, cultures and civilizations.

The history of the impact of Jesus Christ upon the life of the world confirms that he who lived and died, is alive forevermore. This living Christ has continued through the centuries to work.

Dr. McGlothlin, superb scholar and great teacher that he was, was not the author of great books as were Doctors Broadus, Dargan, Robertson, Mullins and others who have served or who now serve on this faculty. This was not because he lacked the gift of literary expression. His diction and style were clear, terse and pungent. He possessed abundant resources of material from which great books could have been written. I believe his failure to create great books was due to three things. He was absorbed in his work as a student and a teacher. He lacked the compelling inner urge that is the fruit of more imagination than he possessed. Unfortunately he left the Seminary just at the time of life, fifty-two, when he was ready to do his best writing. His entrance upon administrative work, as the President of Furman University was a new venture in his experience. This doubtless dissipated his writing impulse.

In spite of these things he has left us several books. Each is valuable. Each makes a definite contribution to the field it serves. The three best ones, in my judgment, are his "Guide to the Study of Church History," "Baptist Con-

fessions of Faith," and "The Course of Christian History." The last named was his best. It supplies a need that is as wide as the church membership of all denominations. It is the simple, concise, understandable story of the progress of the Gospel of Christ through the centuries. He wrote it for the layman, the Sunday-school teacher, and all who want to know what happened to the churches and the cause of Christ after the close of the New Testament. It has deserved a far wider circulation than it has had.

Dr. McGlothlin's greatest contribution was as a teacher. His soul grew sturdy from the faith with which he disciplined himself. His subject stirred his abiding interest. He saw to it that his students learned much. He knew that preachers of all men need to know history, especially that of the Christian faith and the institutions it has created. He was a superlative drill master. Those who passed his course had learned something. If they had historical imagination, he lighted lamps of vision in their souls that could never be put out. I venture the assertion that no man who did good work in his department went out into the world and became a fanatic or the rider of some doctrinal hobby.

Our Seminary suffered an incalculable loss when Dr. McGlothlin resigned to accept the presidency of Furman. With his retirement there went our chance to give the world the great American Church Historian. I believe it can be reasonably said that, if he had remained here, he would probably be alive and teaching still. If so, another full generation of some two thousand Baptist preachers would have been taught by him what each needs so much to know. Nor is that all; through the books he would have written, multitudes would have gained stronger faith. He would have opened their eyes to see today him who joined the two on the way to Emmaus on the first Easter Afternoon.

In these fateful days, that are ours now, the minister's need of a thorough training in church history is exceptionally great. This is more true of Baptists than of any other denomination. We have no authoritative church. No

hierarchy interprets our history or faith. Our voluntary, co-operative polity leaves to each man the responsibility and obligation of deciding what the truth is. Our respect for the competency of the individual to make the vital choices of life throws us each upon his own resources.

[The second section of this address, in which the importance of Church History for Baptists is ably discussed will appear in July.—Editor.].

Christian Youth in a Warring World

By RYLAND KNIGHT, Th.D., Atlanta, Ga.

Unless we are on our guard to prevent it, the major casualty of the war will be the idealism of our youth.

Having carefully trained them to value the things which are true and lovely and of good report, we suddenly thrust them into a world where all these values are denied. Having taught them that to love one's neighbor as one's self is close akin to one's highest loyalty to God, we send them out to destroy their fellow-men. Having insisted to them that one of God's Ten Commandments is "Thou shalt not kill," we thrust into their hands the deadliest weapon that science can devise and tell them that the most important task of the next twelve months of their lives is to learn how to use it most effectively. It is no wonder they are bewildered. It is not strange if they come to think that all our beautiful words were of the stuff that dreams are made of and are useless and unreal in the practical light of day.

Fortunately they ask us questions, and if we are wise we will seek to answer them honestly and painstakingly. For example, a thoughtful and earnest Christian youth asked me the other day, "Is Christianity promoted by war? Is the cause of Christ ever advanced by force?" It was not a question to which I could give an immediate reply. But the more I have thought about it, the more sure I have become as to the answer I would give. That answer is a definite and unqualified "no." No, Christianity is never promoted by war. No, the cause of Christ is never advanced by force. It is of the utmost importance that war should be stripped of a false glamour, that none of us should be beguiled by its seeming romance, that it should be seen in all its bloody brutality. War is the antithesis of what Jesus stood for. He came not to destroy men's lives but to save them. War comes not to save men's lives but to destroy them. War—this war—is gathering all the skill and genius of our civilization to destroy all that civilization has treasured. War thrives on treachery, hate, falsehood, brutality.

War's aftermath is always moral breakdown. Does war ever promote Christianity? No. Is the cause of Christ advanced by force? No.

And the youth replies, "That is what I thought. War is hideous, repugnant to all my finer sensibilities. I will have none of it. Come what may, I shall refuse to have a part in so base a thing as war." One wishes that life were as simple as that. "War is ugly, cruel, unchristian. I will have none of it." But unfortunately life's choices are often not so simple. Sometimes they are amazingly complex. For example, you ask a normal wholesome youth. Do you want to die? Do you want to be drowned? And the youth makes immediate answer: "No! Of course not, I want to live." And then one day the Titanic is making its maiden voyage and that youth is one of the passengers. In the darkness of the night the great ship crashes into an iceberg and begins to sink rapidly. Shall the life-loving youth crowd into one of the life-boats or shall he give way to women and children and go down with the ship? You see, the choice is not between death and life, but between death and dishonor. So we are not given a choice between war and peace. We are not asked, Will you have neighborliness or bloodshed? We are not asked to choose between nations living together in good will and nations marching out to kill one another. We are not confronted with a simple choice like that.

England did not have a simple choice of peace or war. England had to face this question: Will you plunge yourself and all your Empire into the hideous, costly brutal maelstrom of war, **or** will you break your plighted word to little nations that have trusted you? Will you sit by in quiet peace while they are trampled and slaughtered and enslaved? One could wish there were no Jericho road. But there is. And when one comes to the place where the robbers are beating their victim one must make his choice. It is far safer, far easier to pass by on the other side. But if one's conscience has been learning the Parable of the Good Samaritan, what then? "War is unchristian. I choose

peace." But if one must choose between war and passing by on the other side, the answer is not so easy.

But England has another qustion. So long ago as the year 1215 there came to be asserted in England the right of the individual against the State. In June of that year Magna Carta was signed. Through more than seven centuries the citadel of individual rights was being erected with toil and blood and tears. And now a totalitarian State proposed to destroy the citadel which was to be their refuge and the refuge of their children's children. Were human rights worth dying for? Were the principles of liberty to be defended at any cost, or might they be quietly surrendered in the interest of comfort and of peace? Of how great value is human freedom and at what cost must it be maintained? So again England was not asked to choose between war and peace. England was compelled to choose between the costly defense and the easy surrender of the hard-won liberties of mankind.

Let us see war aright. War is not a glamorous game. War is a hideous necessity. A brutal desperado is at large, and the posse of quiet, busy, peace-loving citizens is sworn in for the mean, hard, ugly job of stopping that desperado. Nobody wants the job. But as good citizens they lay down their pursuits to give themselves to an unpleasant, dangerous, thankless task. When a gangster is shooting up a state, good citizens cannot quietly pursue their chosen paths and say, "This is not my affair." Civilization rests on the obligation of good citizens to sacrifice for the common good.

There are two words which we should say to American youth today. First: This is not the kind of a world we want to live in, but it is the kind of world we do live in, and we dare not shirk but must assume our full share of its burdens and responsibilities. America was greatly blessed in being separated by two oceans from much of the distress of the world. It is greatly blessed in material resources. It has been greatly blessed by being trusted by most of the nations of the world. No nation is looked up to by as many

peoples as this our country. These blessings give us a sense of security which is our unmeasured asset. But if our sense of security breeds in us selfishness; if because we are rich and isolated we propose to enjoy our comfort with never a care for the tragedy of the rest of the world, then America has lost her soul. "Soul, thou hast much goods laid up for many years. Take thine ease; eat, drink and be merry." But God said, "Thou fool." Moral laws are applicable to nations as well as individuals. Selfishness is a canker wherever it grows. Nothing can be more unchristian, nothing can be more opposed to the spirit of Christ (not even war itself) than a selfish isolation, a willingness to withdraw from human tragedy and live at ease in a world of desolation.

The second statement is that war must not be permitted to become the final word. If now we are compelled to make war, let us resolve that we shall also lend all our resources to make peace. Peace is not a cessation of fighting. Peace is not an armistice. Peace is not a temporary truce between armed forces. Peace is a mental attitude which is the outgrowth of certain established conditions. It cannot be better stated than in the words of Isaiah: "Then justice shall dwell in the wilderness; and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever. And my people shall abide in a peaceable habitation, and in safe dwellings, and in quiet resting-places." Peace is ever the fruit of right relationships. The angels sang truly, Peace is only possible among men of good-will. It is only when the relation between nations is established upon principles of justice and fair dealing that nations can ever hope to dwell together without fear. There must be international agreements and understanding that root back into the Golden Rule.

Such a peace does not happen. It must be the achievement of the peacemakers. And at the end of the present war our country will have its opportunity to be one of the outstanding peace-makers of the world. That role we re-

fused in 1919. It must always be a question whether that refusal was not the major cause of the present world situation. Certainly if we had gone into the League of Nations as seeking no enrichment for ourselves but as resolved to see that every nation, great or small, was guaranteed its inalienable right to life, liberty and the pursuit of happiness; if we had been willing to put the weight of our nation behind that endeavor we would have gone a long way toward making that League effective, and we might have been the builders of a world of good will. Certainly also the cost in men and money, in anxiety and disruption of life could not have been as great as we are paying for the privilege of having stayed out, and in no way comparable to the cost of the war we have now entered as a chief contestant. God forbid that we should repeat so tragic a blunder.

This, then, is the conclusion to which I have come. War is not a romantic enterprise. It is brutal and costly. But when a gangster nation is at large destroying and enslaving weaker nations, then a posse must be formed to stop that gangster, and our country is under obligation to have its full share in that disagreeable task.

And when that is done our nation has an even more important task, namely, to lead in the establishing of a new sort of a world in which every nation shall dwell securely, and a gangster nation shall be an impossibility because the peoples of the world have banded themselves together upon a basis of justice and good-will for themselves and for every other country and have established machinery for guaranteeing the peace of the world and the maintenance of fair play for every nation, however small or weak.

It is to an hour like this that the United States has come. It must not be for her a time of hysteria, of bitter words and hymns of hate. But it must be a time of taking her full share in a disagreeable task in order that she may also take her part in the building of a world of friendliness, of neighborliness and of good-will.

God bless America! And God lead her to fulfill his purpose in the world!

Calvinism and Arminianism Compared

By S. M. CLINE, Th.M., Th.D., Professor of Theology
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The two systems of Christian doctrine which, more than any others, have divided Protestant theological thought into rival schools, have been Calvinism and Arminianism. Formulated by two great creative geniuses, the only adequate way of comparing them is to go back to the works of the original writers and take them at first hand. The sources are available in the Institutes, Commentaries, and Tracts of Calvin; and in the collected works of Arminius. But to explore all of these would be a colossal task, and in the main the investigator may confine himself to Calvin's Institutes, and in the Works of Arminius to his Disputations, his Certain Articles, and more particularly to his Declaration of Sentiments made before the Council of Leyden.

To take them in their historical sequence: John Calvin was born twenty-six years later than Luther, became leader in Geneva five years after the death of Zwingli, and ten years before the death of Luther. He was at that time twenty-seven years of age and died at fifty-five. During this time he did a prodigious amount of work, preaching, lecturing, and writing. He agreed with Luther in much and differed widely from him in other matters. His theology has been one of the most influential in all Christian history, giving his name to one of the largest of the schools of Christian thought. Much, however, which bears the name of Calvinism has departed far from the great Genevan's own positions.

To Calvin the Bible was the supreme authority in doctrine. Proofs of its divine nature were not dependent upon church sanction, or external witness, but on the "testimony of the Holy Spirit," as realized in inner experience. It speaks directly to the soul. Here he departs far from the Catholic view. But the criticism has been made against him that he was scarcely less intolerant of any difference of opinion than was the Church of Rome. In this he was

very much like Luther, as witness the latter's bitter controversy with Zwingli in their Eucharistic discussion.

The outstanding feature of Calvin's system of doctrine is his emphasis on Divine sovereignty. To him eternal life is foreordained to some, and eternal damnation to others. Predestination of the elect, to him, of necessity involved the reprobation of the non-elect. This was all based on the sovereign will of God which is the cause of all that exists or occurs. The divine foreknowledge is based on the divine decrees, as God could not foreknow what he had not decreed. "Predestination we call the eternal decree of God, by which he has determined in himself, what he would have to become of every individual of mankind. For they are not all created with a similar destiny; but eternal life is foreordained for some, and eternal damnation for others. Every man, therefore, being created for one or the other of these ends, we say, he is predestinated either to life or death." (Institutes, Bk. III, Chp. 21, Sec. V.).

In his doctrine of sin he says God decreed the fall of Adam and the ruin of his posterity, "by the determination of his own will." But in some other of his writings he speaks of this as a permissive decree. For every decree there is a sufficient reason, so since evil exists in the world it must be that it is better so than it would be without it. But he considers it impious presumption on our part to seek to pry behind the decrees to ascertain their reason.

The atonement is contingent upon this doctrine of the divine sovereignty. The merits of Christ's atoning death depend upon the good pleasure of God, who appoints this method of salvation for us. The mission of the Saviour springs from the grace of God. "Our sins were transferred to him by imputation." The atonement was limited to the elect, though in some of his commentaries he speaks of it as for the world.

Calvin's doctrine of the church is rather complex. a. He makes the distinction between the visible and the invisible church. The one includes the multitude of professed believers, who receive the two sacraments; the other com-

prises the elect. Herein he differs from the Catholic Church which identifies the visible and invisible churches as one. b. He holds to the unity of the church, denying that he had withdrawn from the church. He was ready to recognize churches which acknowledged the Pope as possibly being true churches. But he repudiated the Pope and his bishops as those who perverted the truth. c. Calvin held to the polity of the union of church and state as an essential to the purity of the state and the protection of the church. But he accorded the greater authority to the church, and held that the state should exercise its power in punishing those whom the church condemned. Hudson, in his story of the Renaissance, chapter 9, says of Calvin: "A man of marvelous intellectual powers, but at the same time narrow and intolerant, he maintained a veritable rule of the saints during his twenty years residence in Geneva, and by the rigor of his censorship constituted himself a king or general dictator in matters of both belief and practice."

Calvin's doctrine of the ordinances differed greatly from that of Rome. a. Baptism is a token of purification. It is like a legal instrument, attesting the forgiveness of the believer. It is not for the past alone, but for the future also; for the believer is ever to remember it as the pledge of his pardon. b. In his doctrine of the Lord's Supper he rejected the objective presence of the body and blood of Christ in the ordinance, but held that Christ is received spiritually by the believing partaker, and that, through the Holy Spirit, even the body of Christ communicates a power to the believing recipient. At the same time, there is received, in connection with the elements, through the power of the Spirit, the mysterious source of a spiritual body to appear at the resurrection. c. He made an elaborate defense of infant baptism. He makes the warrant for baptizing children the Abrahamic covenant, to believers and their seed. The benefit he bases on the fact that "they bring their condemnation into the world with them." The first benefit is their engrafting into the church, the next is their regeneration which is figured in the sacrament. The precise nature of this benefit he does

not profess to be able to explain. He does not claim that all of those thus baptized are of the elect, and he attempts no adjustment of the difficulty.

Calvin has been unjustly accused of teaching the damnation of infants who were of the non-elect. On this he has very positive statements. In the Amsterdam edition of his works, 3, 522, he says:—"I do not doubt that infants whom the Lord gathers together from this life are regenerated by a secret operation of the Holy Spirit." In his Institutes, Bk. 4, chp. 16, p. 335, he speaks of the exemption of infants from the grace of salvation "as an idea not free from execrable blasphemy." The Presbyterian and Reformed Review for October, 1890, quotes him as saying:—"I everywhere teach that no one can be justly condemned and perish except on account of actual sin; and to say that the countless mortals taken from life while yet infants are precipitated from their mothers' arms into eternal death is a blasphemy to be universally detested." (Quoted by A. H. Strong, Syst. Theol., p. 663). Other phases of Calvin's system were much the same as those held by others of the Reformers. In the course of time Calvinism underwent certain changes, some of his followers becoming more extreme than he was, and others more lax. This has been the fate of all great reformers, and is to be expected. No man is infallible, so as to be able to establish a system of interpretation and doctrine capable of standing for all time, and even if he were he would have followers who were not and presently they would be revising his system. It was that course which gave rise to Arminianism.

James Arminius was a Dutch preacher and theologian. He was born four years before Calvin died, and died just one hundred years after Calvin was born, having reached the age of forty-nine years. But those years were crowded with activities much like those of the great Genevan.

The center of theological activity had shifted from Geneva to Leyden, Holland. Here a theologian by the name of Gomarus was the outstanding leader, and he was an extreme Calvinist. Arminius had been a pupil of Beza, Cal-

vin's successor at Geneva, and was an ardent advocate of the supralapsarian system. Being led into a controversy with Koornhert and others, he entered into such an investigation of the matter that he modified his own views considerably. This led into a violent conflict with Gomarus who laid charges of heresy against him. Cited to appear before the council of Leyden, he made his defense in person, giving a clear statement of his doctrinal position. So in studying his system we have the advantage of having his own definite statement of the issues at stake. He did not regard himself as having parted company with Calvin, but only with those who had themselves gone beyond their great teacher. In the course of his defense he referred to Calvin's views, from which he was supposed to have swerved, and added:—"Yet my opinion is not so widely different from his as to prevent me from employing the signature of my own hand in subscribing to those things which he has delivered on the subject in the third book of his Institutes; this I am prepared to do at any time, and to give them my full approval." The section referred to contains Calvin's treatment of the doctrines of Justification, Election, Predestination and Reprobation.

In his defense Arminius deals with seven articles which he deemed it necessary to define. On other articles mentioned he claimed to hold the views commonly accepted by the Reformed churches.

1. Predestination. He repudiated the extreme views, which he stated as follows:—a. "God by an immutable decree has predestinated, from among men (whom he did not consider as being then created, much less as being fallen) certain individuals to everlasting life, and others to destruction, without any regard whatever to righteousness or sin, to obedience or disobedience, but purely of his own good pleasure, to demonstrate the glory of his justice and mercy; or, (as others assert), to demonstrate his saving grace, wisdom and free uncontrollable power." This form of the doctrine is followed by a long statement of its details, by defenders, and his reasons for rejecting it. b. That

God decreed the salvation of "the smaller portion" of mankind, and the reprobation of all the rest. c. God willed from all eternity, out of the lapsed and accursed state of men, to liberate certain individuals, and to leave the rest under the curse. In this there is no consideration of repentance and faith, or of impenitence and unbelief.

He then states his own view of predestination: that God decreed the redemption in Christ, to save all who repent and believe, to provide sufficient means for repentance and faith, and on the basis of the divine foreknowledge "God decreed to save and damn certain particular persons," taking into account their reception or rejection of the gospel.

On this same subject, in his Private Disputations, he gives a statement in Disputation XL, in three of its sections:—

Section II. "That predestination is the decree of the good pleasure of God, in Christ, by which he determined, within himself, from all eternity, to justify believers, to adopt them, and to endow them with eternal life, 'to the praise of the glory of his grace,' and even for the declaration of his justice."

Section III. "This predestination is evangelical, and, therefore peremptory and irrevocable; and, as the gospel is purely gracious, this predestination is also gracious, according to the benevolent inclination of God in Christ. But that grace excludes every cause which can possibly be imagined to be capable of having proceeded from man, and by which God may be moved to make this decree."

Section VII. "But as this decree of predestination is according to election, which necessarily includes reprobation, we must likewise advert to it. As opposed to election, therefore, we define reprobation to be the decree of God's anger, or of his severe will, by which, from all eternity, he determined to condemn to eternal death all unbelievers and impenitent persons, for the declaration of his power and anger; yet so, that unbelievers are visited with this punishment, not only on account of their unbelief, but likewise on

account of other sins from which they might have been delivered through faith in Christ."

The main distinction seems to be, that the followers of Calvin based the foreknowledge of God on the divine decrees, he knew what would be because he had decreed it; Arminius reversed the order and based the decrees on the divine foreknowledge. God foresaw men's reactions to the gospel and decreed their destinies accordingly. But both arrived at the same conclusion in the end; a positive, personal, and definite decree of election or reprobation, settling the destiny of every person from eternity and for eternity without possibility of change or failure.

2. The providence of God. The divine care extends to all creatures, even to the freewill actions of all creatures, both good and bad, "Only we must observe a distinction between good actions and evil ones, by saying, that God wills and performs the good acts, but that he only freely permits those which are evil."

3. The freewill of man. In his primitive state, man was able to perform the true good, but only by divine grace. But in his fallen state, man is not capable, of and by himself, to think, will, or do the truly good; for this he must be regenerated and renewed, and then is capable of good, but not without the continual aids of divine grace."

4. The grace of God. It is a gratuitous affection by which God is kindly affected toward a miserable sinner; whereby he gives his Son, justifies believers, and adopts them to the rights of sons. "In this manner, I ascribe to grace the commencement, the continuance and the consummation of all good, and to such an extent do I carry its influence, that a man, though already regenerate, can neither conceive, will, nor do any good at all, nor resist any evil temptation, without this preventing and exciting, this following and co-operating grace."

5. The perseverance of the saints. Those grafted into Christ by true faith, and partakers of his life-giving Spirit, have power to resist Satan and gain the victory. In some of his articles Arminius seems hazy on this subject and leaves

us uncertain as to just what position he holds. But in his defense before the council he says:—"I never taught that a true believer can either totally or finally fall away from the truth and perish." This being his most positive statement on the subject it may be taken as being his avowed position.

6. The assurance of salvation. "It is possible for a believer in Christ to be certain and assured, and, if his heart condemn him not, he is now assured, that he is a son of God, and stands in the grace of Jesus Christ."

7. The perfection of believers in this life. "While I never asserted that a believer could perfectly keep the precepts of Christ in this life, I never denied it, but always left it as a matter which has still to be decided." Then he adds the quotation from Augustine: "Man does not do what it is possible for him by the grace of God to perform, either because that which is good escapes his observation, or because in it he places no part of his delight."

Such is the summing up of the matters which Arminius understood himself to be accused with as differing from Calvin, with his own positive statements of his views. One year after his death, the Remonstrants, as his followers were called, met and adopted a creed of five articles, as follows:— (1) Conditional election; (2) Universal atonement; (3) Inability of men to exercise saving faith, or do anything good without regeneration; (4) Grace needed at every step, but is not irresistible; (5) The perseverance of all believers doubtful. Later they went further and affirmed that believers may fall from grace and be eternally lost. In this they departed from Arminius' position. Much that goes under his name today looks less toward Arminius than it does toward Pelagius.

Had these two great systems of theological thought been left as their great original authors penned them, there would have been little ground for controversy. But in the hands of their revisers, they have both been like the woman in the gospels, who had "suffered many things of many doctors, and was nothing bettered, but rather grew worse."

Faith Makers—Wanted in Africa.

H. A. SODERGREN, Pastor Marshall, Va., Baptist Church, Sometime Missionary in the Congo

Aggrey, Africa's greatest saint, is quoted as saying, "You may play a tune of sorts on the white keys of the piano and you may play a tune of sorts on the black keys of the piano, but for complete harmony you need both the white keys and the black keys."

The white race needs the black race and the black race needs the white race for complete harmonious living. The world needs Africa and Africa needs the world. We need Africa and Africa needs us.

When we went out to Africa we believed that the gospel is the power of God unto salvation for we had seen it work in our own lives as well as in the lives of others. But when we arrived in Africa we were soon more convinced than ever before that it is the power of God. Our own faith was greatly strengthened but our hearts were saddened as we saw the great need of Faith Makers in Africa.

There are three avenues through which Faith Makers work that I wish to present to you

First, Faith Makers work through education.

Faith Makers are wanted in a land where the people have no knowledge, for guidance. The only schools established out in the section where we were working are those which the Christian Missions have planted. One day, while the missionary was on one of his itineraries, he came to a village which had never had a Christian teacher from the mission. As he reached the edge of the village he was surprised to see a group of children all lined up and singing hymns and welcoming him by clapping their hands. As he came closer a bright faced boy stepped out of the line and said, "Tata, this village has never had a Christian teacher. This is my village. I have been away to another village and while there I went to your Christian school for a few weeks. Then when I came home I gathered all the children together in this village to go to this school which we built

so they could learn to pray and sing hymns. You see these children, they want to pray to your God and have one of your teachers too. I don't know very much about Jesus but I have taught them all that I know. Here Tata, is an offering that we have been taking, won't you send us a teacher?" How we would have loved to send a Faith Maker to that village right then but funds from America were not forthcoming to do that.

Faith Makers see Christ Conquering Problems. He removes from the minds of the people the ideas: that reading God's Word is the cause of so many people having sore eyes, that washing their bodies and clothes will give them the itch, that drinking impure water will give them strength, that crooked paths hinder the evil spirits from coming into their houses; and he also removes the idea of polygamy.

Faith Makers see Christ Conquering over threats. On another journey, when we were about 130 miles south of our station, we had a very interesting experience. We were on our way to the church center in the extreme southern end of our field, about 150 miles from headquarters, to hold some meetings and conferences, examine candidates for baptism, and give out supplies to the teachers of some twenty villages who were to meet with us there. It was at the village of chief Palumba where we saw Christ conquering over threats. As we entered the village we saw the teacher and some church members as well as the inquirers waiting to go along with our party. Chief Palumba was very hostile towards us that day. He went to the teacher's house and tried to shake it down, then he took his books, which were loaned to him by the mission, and said that he was going to burn them. Next he threatened his people and said that he did not want any of his people to go along with us to the medal chief's village where we had the church center. Further he said that if any went and were baptized he would kill the same upon our return to his village. In spite of his threats they all went and several were examined for baptism and some were accepted as candidates. Among those accepted was the chief's own daughter and she was

baptized. We wondered after the meeting was over what our reception would be as we had to pass through his village on our return. This was the shortest way back to our station. We prayed and then began our journey. When we reached his village the same chief met us but he was in an entirely different mood. He greeted us with a smile and begged us to spend the night in his village promising to get food for all of our carriers. When he was told that his own daughter had been baptized he did not kill her and he did not object when we suggested that he let her go to our station boarding school for further training. There she became one of our brightest pupils as she studied to become a Faith Maker among her own people.

Faith Makers see Christ Conquering in Hardship. This can be seen in the life of Samuel Mpambu our native pastor. When Mpambu was four years old he was sold by his step-father as a slave. At the age of twelve he was again sold. When he grew to manhood he went to work on the railroad which was being constructed from Matadi to the capital city, Leopoldville. During the noon hour he heard the message of Christ through a native evangelist and soon he realized his need of Christ as his personal Saviour and at the age of twenty-three he was baptized. He felt God's call to preach and teach so he quit his job and asked for admission in one of our schools. He was admitted and spent some time there. Then sometime later he went out as a village teacher and did a great work winning many to the Lord. One day he had a vision of opening up some work among strange tribes many days journey from his home. He met with hardship along the way. His little family went with him and each day they would journey as far as they could and then spend the night in the nearest village. One night as they were preparing for their rest he heard the people say some things which made him realize that he had come to a cannibal village. They were saying, "Our meat has come—let us have a feast." When Mpambu heard this he took his New Testament and began to read the promises of God aloud and then he pointed to the chief and

said, "If you do what you say you are going to do to me, the God of this book will punish you." At that the chief became afraid and he told his men not to harm Mpambu. He thought that the New Testament was a white man's fetish and therefore warned his men not to hinder the man with the book. God saved Mpambu's life and led him to Moanza, on the Inzia river, where he labored eleven years without the help of any missionaries. His first pupil was a boy whose ransom he paid. Then at the beginning of his twelfth year when missionaries were sent to help him they found a small church of baptized believers, a school with over seventy pupils and a large number of inquirers. When he died we lost our right hand man on the station. Great crowds came to his funeral—the king of the Basuku tribe, medal chiefs, village chiefs, sub chiefs, teachers, workmen, school children and village people from great distances came to mourn his going. He served the Lord faithfully for over thirty years and his work still goes on today.

Faith Makers are wanted in the field of Education.

II

In the second place, Faith Makers work through Medicine. Faith Makers are wanted in a land where the people know no healing for their broken bodies. Faith Makers through medicine have caused the dawn of a new day for Africa. There are only 150 doctors in the whole continent of Africa. That includes those who have been trained both in America and in Europe. That means just one doctor to approximately every million people. There are less than 300 nurses there in that continent which includes about one-fourth of the land of the world.

Faith Makers see Christ Conquering Diseases. Christ is conquering them so that no longer do one-half of the babies die. And such diseases as malaria, dysentery, small-pox, ulcers, leprosy, sleeping sickness and yaws are being conquered. Major operations are performed at the cost of forty-five cents an operation.

Faith Makers see Christ Conquering the Fear of Surgery. We had a nurse on our station for a year and then when

she went home on furlough we received the first doctor that had ever been in that great area around our station. She was also the first woman doctor to come to that region. After sufficient medicine and instruments had arrived she announced one day that she was ready to perform operations. One day a man with a gunshot wound in his foot was carried to our little hospital. He was placed on the little wooden operating table and as our doctor had no trained nurse or native medical assistant I was called in to assist in giving the anesthetic. A little native assistant who was standing by "spilled the beans," when we were going to give the patient some ether, when he said, "Now we are going to give you some medicine which will put you to sleep." When the patient heard that he struggled and got loose and hobbled out of the operating room and in his struggle to get away he broke one of the legs from the wooden operating table. Before we had a chance to fix the table another man came in with a hand about twice the normal size. We decided that we must start operating on somebody. We had to put him down on the floor and then this same boy made the same mistake by telling him too that he was going to be put to sleep We held him down on the floor, however, long enough to put him to sleep and then the doctor operated and drained large quantities of pus from the infected hand. After a while the patient came to and walked back to a ward.

The next day, patient number one came back and asked that we operate on him.

Christ conquered the fear of surgery in the life of Medal Chief Mayoyo (meaning locusts). This chief of a large territory came to our station with his family, friends and carriers. He was a sick man and he came seeking help from the doctor. After being examined he was advised that he needed an operation but he could not make up his mind to have it done. He spent several days on the station. He visited the school, the church, the shop, our home, and would sometimes watch the doctor operate. One afternoon I was surprised to see him come into my study and he told

me that he came to say good-bye. I said to him, "You are not going home without an operation, are you? "Yes, I have great fear." Then I said, "Look here," and I pulled up my shirt and showed him a scar and said, "I had an operation, a while ago, on that same operating table and it was too short for me so my feet had to be propped up with soap boxes. I did not know anything about it and when they get through operating on you all you will have to show for it will be a little scar too." He decided to stay and have it done. After he had recuperated he and his people went home. When they reached their village the people welcomed him and made a great feast saying: "Our chief, who was dead had now been raised from the dead, and is with us again." Since that time they have always wanted Faith Makers from our station.

Then Faith Makers see Christ Conquering Witchcraft. A young lad named Timothy was the eldest son of a witch doctor and he knew that his people expected him to succeed his father. He was not a Christian when he came to the mission station asking for the privilege of going to school. He was admitted and it was noticed that he was a very bright boy. All school children are given work to do before and after school. He was given the work of sweeping paths clean on the station. He showed a great deal of initiative and was promoted to the hospital where his work was to keep it clean and orderly. The doctor noticed that he was quick and alert and soon he was helping to receive patients,—making records, etc. Then he was taught to make preliminary examinations. Next he was treating burns, ulcers and colds. Then the doctor taught him to make lumbar punctures and to give intravenous and intramuscular injections. This was followed by instruction in the use of the high powered microscope so that he could find the causative germ (trypanosome) of sleeping sickness. He became very skilled in doing this and could find the germ as quickly and accurately as the most trained eye. All the time that he was doing this he was ridding his mind of the terrible hold that witchcraft had upon it. He became a

Christian while on the station. One day when a medical expedition was to be sent to his village, who should head it up but this bright chap. He took a sterilizer, some hypodermic needles, and some medicines with him. His people thought, when they saw him, that he had come to take up the practice of his witch-doctor father. But he soon convinced them that he had found Jesus Christ as his Saviour and that he came to tell them of the Great Physician who could heal their souls too.

Faith Makers are wanted in the field of Medicine.

III

In the last place, Faith Makers work through Religion. Faith Makers are wanted in a land where the people know no light for darkness—no solace for sorrow. The Belgian Government calls the people of the Congo. "Les Déracines" which means the up-rooted, or the un-rooted, or the rootless. What a challenge there comes to Faith Makers to root them firmly in the faith of Jesus Christ.

Faith Makers see Christ Conquering over Persecution. In some villages persecution has been more severe than in others. I refer here to the persecution that non-Christians have had because of their stand in retaining teachers and pastors from our mission—refusing to throw them out and accept a teacher of the Roman Catholic faith. Just seven years ago, on this very day, I was in the village of chief Kibwika and talked with him about the work of our teachers. He is one of the chiefs who has suffered as a non-Christian for the sake of the gospel. He has been threatened and bribed, beaten with a leather whip across his back, put in prison and made to roll large boulders up a hill in the heat of the tropical sun by the enemies of our faith. Yet in spite of all this persecution he has steadily retained Faith Makers from our station. When I think of what he as a non-Christian has suffered for the sake of the gospel it makes me feel mighty small because I have suffered so little for my Lord and Saviour Jesus Christ.

Faith Makers see Christ Conquering Idolatry. On one of our long trips, when my wife was along, I was stricken with tropical fever and for four days the men had to carry me every step of the way. We had been out visiting many villages and were on our return to the station. Each day we journeyed as far as we could and then found a place to set up our camp for the night. One evening we stopped at the village of Kingangi and after our camp beds were set up inside a straw hanger and my wife had tucked me in for the night and had put a mosquito netting over me, she left a native boy sitting beside me and then found her way in the darkness of the village to the camp-fire service at the teacher's compound. She carried on the service which I was to have had and at the close of her message she gave the invitation, as we always did. After a brief silence, who should stand up and say, "Mama, for a long time I have been thinking that I should accept Christ as my Saviour and I want to do that now," but the chief himself. Then chief Kingangi said, "Now to show you that I am in earnest, tomorrow morning before you break camp I am going to bring all my fetishes and idols to your hangar so that Tata can burn them." A chief is not only chief of the village life but also chief of all the worship too. He was there the next morning with all the things he promised to bring and as I set a match to them the women of the village fled as they thought some terrible catastrophe was coming to the village. But nothing happened—there were some bad odors and a lot of smoke. The chief next stated that he wanted to go to school and learn to read and write and read God's word so well that he could some day become a deacon and supervise the work of the kingdom in that area around his village.

Faith Makers see Christ Conquering through Service. They see this in the lives of many of the trophies of the Cross. I shall try to point it out in the life of Kikwakwa. When Kikwakwa and his brother were small lads the first missionaries arrived in their section. The mother of these boys was a witch doctor and she had quite a business and made money by selling fetishes. She taught her boys that

white men were evil spirits who lived under the water and she warned her boys to keep away from them, and if they ever came into their presence be sure not to look them in the eyes for they would surely bewitch them. The curiosity of the boys got the better of them and they went out to see the missionaries being careful not to look them in the eyes. They listened to one missionary reading from a book. The next day they went again to the place where these white men were and with more courage they listened and also looked. This time the message of the Book reached their hearts and they accepted Christ as their Saviour. When they went home they did not dare to tell their mother what they had done. But later when the day for baptizing had been set they told her all about it. She did not like it and warned them that evil spirits would get them as they went under the water. The boys did not allow that to hinder them for as they went they made an agreement among themselves that whoever was chosen first to be baptized would go down into the water with his eyes open and if he saw any evil spirits he should signal to the rest on the bank and they would all flee. Kikwaka was the one chosen to go into the water first and as he went down into the water, he went with his eyes open and came up with his face beaming and that was the sign that all was well. Many were baptized that day. To make the story shorter let me say that he went to one of our mission schools and became a Faith Maker going out to the villages as a teacher and preacher and he won many to his Saviour. He won his own witch-doctor mother to Christ and she became a Faith Maker. Kikwakwa has given over forty years of service to Christ. It was our privilege to meet him and talk with him in Leopoldville. One afternoon as we were talking with him we noticed that he took out his watch and it was four o'clock. He very politely said, "Excuse me, this is my time to walk with Christ." We did not know what he meant at first but as we saw him stop under some graceful palm trees and take out his New Testament and read it and then pray, we knew that that was his chosen hour for meditation and

communion with his Lord. When we started home on furlough he was sent to our station to fill in a gap temporarily, and in one section where he visited and held meetings there were 914 baptized.

The government was observing a special national holiday, at a later date, in the capital city of Leopoldville, by having a large parade, bands playing, soldiers marching and guns saluting. At the end of the parade was a small group of natives and Kikwakwa was in that group. As they came to the reviewing stand each native had a medal pinned on his lapel by the governor-general and he stated that the medal was given in recognition of more than forty years of service that each had rendered to their country and fellowmen. Then the group came to another stand where an official gave them an envelope containing some money which he said was given because each of them had been faithful to one wife all through their lives and that they had not been guilty of bigamy or polygamy. As soon as the celebration was over Kikwakwa's feet could not carry him fast enough back to the office of the Mission Secretary. He rushed into his presence and said, "Oh Tata Mickey, my heart is so full of joy I scarcely know what to do. Look! they pinned a medal on me for telling the story of Jesus and his love to my fellowmen for over forty years and then they gave me this money, 150 francs for being faithful to one wife all this time. I want to share this money with God so that my people may know the joy that comes through Jesus Christ and the joy of being a Faith Maker." With that he gave not a tenth but a third—50 francs to the secretary.

There are tribes—150 miles to the south of our station—the Balua and Bacoco tribes that have been calling for teachers from our Mission for years and years. They send their chiefs to us and say, "Why don't you send us a teacher —the people across the river have had teachers for years and years—don't you love us as much as you do them?" "How long will it be now before you send us a teacher?" They think that all the people in America are Christians and

cannot understand when we say that we have not sufficient funds to send them a teacher.

Faith Makers are wanted in the field of Religion.

IV

Dr. Truett said, "If I were a young man again, I doubt if any power could keep me in this country." Dr. Maddry, of our Foreign Mission Board, said, "If I had my life to live over again, I would go as a medical missionary to Africa." Dr. John R. Mott, when he was with us in the Congo for a conference with all missions and missionaries, said at one of the round table discussions, "Brethren, never in all my travels have I seen so rich a harvest for so meager a sowing." God grant that some of you Faith Makers who read this will be called to Africa—the land of challenge and opportunity.

Expository.

Religion in Cross Section.

[One of five lectures on "The Religion of the Psalmists"]

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Numerous and noble as the virtues of the Hebrew Psalter may be, consistency is not one of them, for almost every conceivable variety of religious experience and doctrinal viewpoint may be identified therein. Such divergency in thought is explainable in part by the natural tendency of men to differ from one another even when living contemporaneously and in a uniform environment. But the Psalter exhibits also the variations of faith and experience which are occasioned by the vicissitudes of national history, by the shifting centers of religious influence, by the subtle effect of foreign ideas, and by the cumulative results of reflective thought. For instance, psalms composed during the hey-day of the monarchy must inevitably differ from others composed in Babylonian exile or afterward, as a comparison of Nos. 84 and 137 so boldly illustrates. And a psalm written after the Law had been canonized and Legalism had replaced the living voice of prophecy may exhibit religious attitudes which could not have been possible in a composition antedating the establishment of the canon as a documentary basis for religion. This is illustrated by a comparison of either No. 1 or No. 119 with Nos. 15 and 101 where, in the latter, the ideals of integrity contain no allusion to veneration of the Law. The effects of foreign ideas are well illustrated by the allusions to Babylonian demonology in **Psalm** 91 or by the "Miltonic" references to Babylonian mythology in 74:14; 89:9, 10 (Cf. **Job.** 26:13; **Isaiah** 34:1). Reflective thought amongst the Hebrew saints is epitomized by the historical reviews such as Nos. 78, 105 and 106, by such meditations upon the enigma of providence as we have in Nos. 37, 49, 73, and 89, by the poignant reali-

zation of national sin displayed in No. 130, by the closest approach to theological treatise in the Psalter, No. 139. The last mentioned is a poetic dissertation on the omniscience and omnipresence of God, subjects which earlier writers approached only in lyrical outbursts of wonder and acclaim. And I might add that the Psalter exhibits the same contrast between conscious and unconscious art that may be seen wherever the beautiful and the inspiring have been produced by human effort. For reasons good or bad—and with commendable or deplorable results—all lovely things have been imitated. As it has been in the case of the Christian hymn, so it was previously in the case of psalmody. The unaffected art of spontaneous devotion was followed by the studied poetizing of the professional composer. That is to say, when poetry had become an accepted basis for private and public devotion, when psalm-singing had become an established feature of Hebrew worship, and when ritual music had more or less fully exploited the available materials, then the aspiring poet and the official temple musician began with deliberate purpose to compose new lyrics. Some were antiphonal, like No. 24; others made use of responses, as does No. 136; and yet others were elaborate doxologies, like Nos. 148-150. Some were ingenious acrostics like Nos. 34, 37, 119, and 9-10 (originally one piece). The acrostics could hardly have been written for choral use; they were more probably intended as an aid to meditation. Some, like Nos. 19, 24, and 108, represent the arbitrary combination of originally independent parts. Apropos of this last remark, No. 135:15ff is almost a verbatim quotation of 115:4ff; and No. 86 is a splendid illustration of a new psalm composed almost entirely of quotations from older ones.

What we know about the growth of the Psalter is only that which can be safely deducted from a study of its present structure. It evidently passed through five or six stages of development, representing the work of several generations of editors. A number of small collections still retaining their original organization may now be identified within the larger whole. For instance, there are blocks of so-

called "Davidic" psalms, notably Nos. 3-41; 51-65; Korahitic psalms, such as 42-49; Asaphic psalms, such as 73-83; and the well-known group of "pilgrim" psalms, Nos. 120-134. There are other groups which I shall not take pains to describe. Jewish editors were always reluctant to break up and classify existing materials; they preferred to use their sources **en bloc.** Nor did they have our occidental love for orderliness—whether chronological or analytical. Consequently, the Psalter exhibits no evidence of editorial attempts to organize or arrange the contents according to logical principles. The various blocks of material were simply put together as they came to hand in successive generations; yet, occasionally an isolated poem was given a significant position because of its subject matter. For instance, No. 1 was apparently placed at the beginning of the book because it forms a suitable preface—in that because of its emphasis upon meditation and upon the principle of retribution, it introduces two of the most common emphases of the Psalter taken **in toto.** No. 33 was probably set immediately after No. 32 because, although confessedly anonymous, it continues the theme of rejoicing in the Lord with which No. 32 closes. But ordinarily such editing as there was occupied itself with cutting the Psalter into five books—as may be seen in all English versions except the Authorized—after the analogy of the five books of the Law, or with putting short psalms together and cutting long ones in two so as to obtain some arbitrarily chosen number for the whole collection. The affixing of titles was also an editorial accomplishment, thereby recording at least what someone thought at some time or other about the authorship of, or historical circumstances attendant upon, the original compositions. Insofar as the topical arrangement of the Psalter is concerned, the editors left that in typical oriental confusion, much to the inconvenience of the modern reader in the West. I am sure that for us at least the book would have been greatly enhanced in usefulness and greatly advanced in popular esteem if it had been fortunate enough to pass through the hands of some agency like the editorial commit-

tee of a Christian hymnary. There is almost every imaginable sort of religious lyric in the book, but few and happy are the readers who can find their way about. It might well be added by way of consolation that had the ancient Jewish compilers attempted anything in the way of classification, their habit of identifying documents by the first word or words would have given us something very like an index of first lines—a manner of distinction which would have been quite indefinite for the **Psalms.**

Let us now proceed to wander about for a while in the Psalter, if I may apply such a figure to a book, and examine specific illustrations of that variety to which I referred in my opening words. The expedition will inevitably tend to become an investigation of contrasts.

I. First let us observe the classes and stations of those whose words are preserved herein. There is not a word from a woman's soul in the Psalter, nor anything from the heart of a child. One single verse, 119:9, does at least mention a young man, and the whole of No. 71 bespeaks the loneliness of a distressed old man. That is all we can say concerning the sexes and individual ages of the psalmists; but, far from being a defect, it would seem to be rather a distinct advantage in the book—except, perhaps, for the women. Varieties in personal station are but little more evident, but we can occasionally identify kings and choristers standing apart from the predominant mass of commoners.

And what about the kings? A number of poems in the Psalter are dedicated to the throne. No. 72 is a prayer that God's grace may enable the incumbent to realize for himself and his nation all the high ideals implicit in his office. No. 20 is a prayer for the king's victory in battle, and No. 21, its sequel, is a hymn of thanksgiving for that victory (along with continued supplication). No. 45, which is in itself as beautiful as a bride, celebrates a royal wedding; and be it said for the gallantry of the poet that he gave at least half his attention to the young queen. No. 2 proclaims the invincibility of a throne established and supported by the

Lord, and No. 110—which is very similar—also stresses divine rights and impregnability, but mentions the priesthood of the king in addition. The religious functions of the throne are so casually taken for granted in the historical and prophetic writings of the Old Testament as to escape the notice of most readers. No. 89 is a moving expostulation over the collapse of the throne, a calamity which rudely contradicted the Davidic covenant guaranteeing endless perpetuity.* In most of these poems the king is the subject rather than the speaker, although it would seem that parts of Nos. 2 and 20 were intended for his recitation as a response when those particular psalms were used in the sanctuary. There are very few psalms in which the king speaks **ex officio.** Despite their headings, only two of those ascribed to David represent the author as anything other than a private individual. However, there are at least two, and probably more, wherein the royal poet speaks, as it were, from the throne. No. 18, which may well be Davidic,** is a royal hymn of thanksgiving for preservation, victory, and wide dominion. Its candid protestations of personal worth have occasioned more adverse criticism than anything else in the Psalter except the imprecation of enemies; but closer examination reveals it to be loyalty to God rather than personal impeccability of which the writer is thinking, and he mentions even that in order to praise God for faithfully rewarding it. One can hardly read this psalm without perceiving the genuineness of its gratitude, its religious confidence, and its unpretentious humility. The author is perfectly artless because he is strong, honest, and uninhibited; if ever a man sincerely made his boast in the Lord, he did; let those accuse him of arrogant self-righteousness who will.

*This and other apparent enigmas of providence were solved by Jeremiah and Ezekiel with their doctrine of the conditional nature of divine promises (**Jeremiah** 18:1ff; **Ezekiel** 33:1ff).

**We know nothing about the authorship of individual psalms beyond what was preserved by editorial tradition. Although that is of doubtful validity, it is quite unnecessary to assume that a man of David's dates could not have written any at all.

In **Psalm** 101, also ascribed to David, we have another official utterance, in this case a vow whereby the king dedicates himself to the noble ends of justice and incorruptibility. That he takes such a vow for religious reasons is manifest by the first verse wherein he addresses the deity. Isaiah himself could scarcely have set a higher standard of integrity for the throne than is exemplified by this self-imposed ideal. No. 61 was evidently ascribed to David because of its reference to the king in verses 6 and 7, and some expositors have supposed it to be a royal prayer in exile; but a more balanced judgment would seem to find there a patriotic intercession for the king on the part of some early exile who had been carried away before the destruction of the throne. And No. 132 is a prayer for united blessing upon the throne and sanctuary which may or may not have been composed by the king in person. The most we can say is that Judah had a number of kings to whom such a sentiment could readily have been ascribed.

In view of the prominence ascribed to the priesthood throughout the Old Testament it may appear strange that no single psalm can be confidently ascribed to a priestly pen. That only serves to remind us that great priests never intrude their own personalities into the religious services they conduct. In the sanctuary the true priest is a voice rather than an individual. Of the intercessor it must always be said, "He saved others; himself he cannot save." No. 22 has indeed been supposed by the occasional interpreter to describe the sufferings of a loyal priest during some period of apostasy when true religion was persecuted. Except for any insistence that the sufferer was a priest, I myself think that interpretation to be highly commendable.

Not being able to find a priest we must be content with a chorister. If I be not mistaken we have two psalms written by temple musicians. The first of these is 42-43, which I take to be the unhappy meditations of a temple musician on his way into Babylonian exile, perhaps in some wayside camp near the upper reaches of the Jordan river amongst whose cavernous gulches he could hear the roaring of rush-

ing water, a sound which reminded him of the desolate emptiness of his own heart. "Deep answereth to deep at the sound of thy waterfalls; all thy waves and thy breakers have gone over me." No. 137 is the bitter reminiscence of some temple chorister looking back upon his first days as a captive in Babylonia. He and his fellows had been exhibited as prisoners of war and required to entertain their captors with their repertoire of temple songs—that is, until they rebelled against the insult.

These four short paragraphs exhaust what can be said in summary about official status as reflected by the Psalter. By all tests the commonest voice is known to be that of the ordinary private citizen. Incidentally, it is in the Psalter alone that we hear what he had to say. Had we the prophetical writings and nothing else, we might conclude that the common men of ancient Israel were often, if not generally, a stupid, superstitious and altogether apostate lot. The oracles of Amos, Micah, and Isaiah make it abundantly clear that many were more sinned against than sinning, but for all their champions and defenders tell us about them they might have been inarticulate dullards, "stolid and stunned, brother to the ox." Had we the priestly writings alone we might readily assume a willingness on the part of the public to worship God; but with equal ease we might hypothesize their utter inability to do anything for themselves. The historical books, with the possible exception of **Judges** and **Samuel,** are too thoroughly monopolized by those in authority to provide us with any clear picture of the mythical "man in the street." Such few glimpses as we do get of him suggest that he was brave, patriotic, and intensely human. One finds it easy to suppose that Manoah, Micah, Boaz, Elkanah, Jesse, Uriah, Barzillai, Gedaliah, Johanan, and most of the other Old Testament characters known by name were honorable and manly men according to their lights. Something at least might be said in extenuation of the churlishness of Nabal. However, in the prophetic, priestly, and historical books they are minor actors, some of them no more than mere "voices off-stage." It

is in the Psalter that they speak; there we overhear them at their prayers, and what we hear is a revelation. **Psalms** No. 10, 11, and 12, for instance, are exactly the sort of prayers which would be appropriate in the mouths of Micah's oppressed fellow-countrymen. No. 23 is an individual expression of tranquil happiness from some exceedingly fortunate soul around but not over whom the waters of trouble rolled. No. 26 is nothing so much as the **apologia** of some incorruptibly devout elder in an environment of shameless venality. No. 34 proclaims the gratitude of some poor and defenceless man recently delivered from unnamed tribulation. No. 39 is the prayer of a mortally sick man for healing and pardon. No. 56 is the complaint of someone betrayed by an apostate friend. Nos. 57-59, 61-64, 69-70 are individual prayers for vindication in the face of malicious enemies. No. 71 is the pitiful cry of an old man for deliverance from human wolves which threaten to devour him in his helpless infirmity. No. 73 records the mental torture of a saint beset by doubts. No. 84 dwells upon the exquisite delights of a journey to Jerusalem and the feast of Tabernacles, and No. 87 is similar in that it dwells upon the love of some man for the city of Jerusalem, his birthplace. No. 88 is the most pitiful cry of despair in the whole book, utterly unrelieved by any ray of hope. No. 89 reveals the deep perplexity of some patriotic saint over the evil fortunes which had befallen the Davidic dynasty. To make this catalogue longer is unnecessary. What we have said is sufficient to show that the themes of the **Psalms** spring not from official position or social status so much as from the human heart.

II. Now let us see how abundantly the Psalter illustrates the two extremes of human sentiment—radiant happiness and abysmal despondency. Strange but true, the two most prominent **motifs** in song have always been happiness and sadness. Looking first at some of the happier numbers, we may well begin with No. 18, to which we have already referred, which rings with the king's grateful joy in the Lord. Then comes No. 23 which springs like a little fountain out

of a heart untouched by fear or sadness. No. 30 is a hymn of answered prayer from the lips of one whose mourning has been turned into dancing by joy which followed a night of weeping. Nos. 33 and 34 are filled with gladness and praise; they are all sunshine, even though the latter does recall that its author was once in trouble. No. 48 bespeaks the gratitude of some dweller in Jerusalem for God's deliverance of his beloved city from the invader, one of the most inspiring pieces of poetry in the book. Nos. 84 and 87 transcend earthly means of worship in sheer joy of spirit. Nos. 103 and 104 dwell upon God's marvellous goodness and his wisdom and grandeur as revealed in nature. No. 107 seems to be a sort of handbook of praises for various classes: **viz.**, wanderers in the wilderness who have been saved, prisoners who have been released, sick who have been healed, and seafarers who have been returned safely home; yet, for all its diversity, it is full of gladness and gratitude throughout. If No. 133 does not refer to Levirate marriage then it echoes the happiness of peaceful fraternity. And, finally, Nos. 135, 136, and 145-150 are great anthems deliberately designed to ring the changes on the happy themes of God's greatness and goodness. The list is surprisingly short.

Insofar as numerical occurrence is concerned, the note of sadness is far more common in the Psalter than that of happiness. It is my impression that in many more than half the individual pieces there is some echo of unhappiness in one form or other: anxiety, doubt, fear, illness, persecution, exile, or self-despisement. No. 3, which stood at the head of the earliest collection, begins with an ominous complaint:

> LORD, how are mine adversaries increased!
> Many are they that rise up against me.
> Many are they that say of my soul,
> There is no help for him in God.

Nos. 4-7 follow upon the same theme, which is resumed intermittently until near the very end of the book. There are literally dozens of psalms in which the complaint about malicious enemies is heard. It would only be natural that

some of those bent on wicked designs might have been purely personal foes; and it is also probable that, as Mowinckel has suggested, some might have been magicians bedeviling the unhappy saints for either personal or professional reasons; but the best explanation of this very common phenomenon is that it reflects the strife between orthodox and unorthodox parties, between pietists and apostates, both classes of which were well represented at all times in Israel's history. No. 22 gives us the first glimpse of sorrowful suffering, and 25:7 the first glimpse of godly sorrow because of sin; but that theme will be elaborated in another connection presently. What I am most interested in just here is what we might properly call melancholy, let the reason for it be what it will. The first clear instance of this is in 31:9ff.

> For my life is spent with sorrow,
> And my years with sighing:
> My strength faileth because of mine iniquity,
> And my bones are wasted away . . .
> I am forgotten as a dead man out of mind;
> I am like a broken vessel. (Verses 10, 12).

No. 38, which is the third of the so-called "penitentials" is a heart-moving confession and prayer from some mortally sick man whose conscience smites him with a memory of past sins. Although I suspect that he accused himself more harshly than was needful, I am haunted by the sadness of his words:

> My heart throbbeth, my strength faileth me:
> As for the light of mine eyes, it also is gone from me.
> My lovers and my friends stand aloof from my plague:
> And my kinsmen stand afar off
> . . . . .
> For I am ready to fall,
> And my sorrow is continually before me. (Verses 10, 11, 17).

Nos. 42-43 perpetuate the melancholy doubts and homesickness of a sighing prisoner. No. 69 records the abysmal misery of some otherwise unsung Job whose enemies had

brought him to the verge of the grave; however, he was still able to pour out the vials of his wrath as well as his cup of woe. Nos. 74 and 79 contain the lament of men whose shrines and cities have been despoiled and plundered by ruthless invaders—a form of sorrow which the world can well appreciate just now. No. 137 needs no comment except to remind you that we have therein as much venom as pathos. And, finally, Nos. 142, 143 might well be added. They are complaints of the persecuted, but in them there is a deeper note of melancholia than is customary with their kind. More instances might have been found with careful search, but these will suffice as an exhibit of the sorrow which tarried not for a single night, but lingered long ere it departed.

III. Another of the prominent contrasts so graphically illustrated by the **Psalms** is found in the contradictory views of divine providence. Some of the writers were blissfully confident that God was managing the world in a logical and orderly manner with plentiful favours for the righteous and appropriate retribution for the wicked; others were overwhelmed by veritable tidal waves of bewilderment and doubt. Without extended analysis I shall merely mention a number of those which express a sublime confidence in God's government of the world; the question is more fully discussed in a later lecture on **The Silence of God.** Amongst the best known are: 2, 18, 23, 37, 49, 58:10ff, 91, 97, 105-107, 112, 121, 125, 128, 140:12, 15. But the serenity of those whose minds were at peace was no greater than the perplexity of those for whom faith and experience failed to harmonize. Fortunately we may reduce the number of this group by omitting those who were momentarily troubled by misfortunes like sickness or the malice of enemies, for their afflictions were usually softened by a luminous faith in the immediate future. No. 13 is a good illustration of this. That which vexed the heart of the psalmist most often was the long continued successes of evil men, whether unscrupulous individuals within the nation or ruthless aggressors from without. Amongst the psalms which concern themselves

with this theme are Nos. 42-43, 60:1-4 (this is a compound psalm), 73, 74, 77, 79, 80, 83, 88, 89, and perhaps many of the more personal complaints where enemies are mentioned. As already intimated, this aspect of the psalmists' faith will become the subject of a special lecture later on.

IV. We now address ourselves to another contrast between viewpoints in the Psalter which is in many respects the most interesting and important of all. It, too, will be given separate treatment elsewhere, but we must examine it briefly here. I refer to the contrast between the old notion of Sheol as the abode of the dead and the fresh new hope of an immortality in the presence of God. In **Psalm** 6:5 we have these words:

> For in death there is no remembrance of thee;
> In Sheol who shall give thee thanks?

And in 88:5, 10, 11 the tones are even more doleful:

> Cast off among the dead,
> Like the slain that lie in the grave,
> Whom thou rememberest no more,
> And are cut off from thy hand
> . . . . .
> Wilt thou show wonders to the dead?
> Shall they that are deceased arise and praise thee?
> Shall thy lovingkindness be declared in the grave?
> Or thy faithfulness in Abaddon?

Moreover, it is worthy of remark that the diffused sadness which pervades No. 90, one of the most beloved pieces in the Psalter, really rises from the assumption that death means the end of all fellowship with God. But, like cool waters to a thirsty soul the faith of yet other psalmists springs up from their experience with God and they dare believe that death itself shall fail to sever them from God. Not even Sheol will ultimately prove to be outside God's universal jurisdiction. It is from these venturesome spirits that we hear such strong words as the following:

> Thou wilt not leave my soul to Sheol,
> Neither wilt thou suffer thy godly one to see corruption. (16:10).

But God will redeem my soul from the power of Sheol;
For he will receive me. (49:15).

Thou wilt guide me with thy counsel,
And afterward receive me to glory. (73:24).

These passages must suffice for the present.

V. Yet another contrast prominently featured by the Psalter is to be seen in the widely differing attitudes of the psalmists towards themselves. On the one hand we have confident affirmations of personal integrity, and over against that the unsparing words of penitence, confession, and self-abasement. Now the psalmist proclaims that the Lord hath rewarded him for his righteousness, and now he beseeches God for mercy.

The Lord hath rewarded me according to my righteousness;
According to the cleanness of my hands hath he recompensed me,
For I have kept the ways of the Lord,
And have not wickedly departed from my God.
. . . . .
I was also perfect with him,
And kept myself from mine iniquity.
Therefore hath the Lord recompensed me according to my righteousness,
According to the cleanness of my hands in his eyesight. (18:20ff).

Judge me, O Lord, for I have walked in mine integrity;
I have trusted also in the Lord without wavering.
Examine me, O Lord, and prove me;
Try my heart and my mind
. . . . .
I hate the assembly of evil-doers,
And will not sit with the wicked. (26:1ff).

I will behave myself wisely in a perfect way:
O when wilt thou come unto me?
I will walk within my house with a perfect heart.

I will set no base thing before mine eyes:
I hate the work of them that turn aside;
It shall not cleave unto me. (101:2ff).

It should be said in passing that such protestations of personal merit are by no means as numerous as the carping critic would have us believe, and what is more significant, a careful exegesis reveals them to be something quite different from Pharisaic self-righteousness. What these men are doing every decent man should be able to do, nor should anyone condemn him for exercising the privilege. It is within the scope of respectability to affirm one's loyalty and personal honour whenever occasion demands it. One of the sublimest chapters in the whole Bible is the 31st of **Job,** wherein the much maligned old patriarch stands up before the world and vindicates his name. Living in a society honey-combed by religious apostasy and saturated with official corruption, it is to the honour of the occasional psalmist that he has confidence enough in his own armour to parade his personal integrity. But, alas, there were few in Israel fortified with such self-respect.

Many of the psalmists were like good Christians, far more keenly conscious of their sins than of their merits. References to personal sin and worthlessness are exceedingly numerous amongst them. The first appears in 25:7.

Remember not the sins of my youth, nor my transgressions;
According to thy lovingkindness remember thou me,
For thy goodness' sake, O Lord.

Again in 31:10 we have:

My strength faileth because of mine iniquity,
And my bones are wasted away.

Then come the familiar verses of No. 32:

. . . . .
Blessed is he whose transgression is forgiven,
Whose sin is covered.
. . . . .
I acknowledged my sin unto thee,

And mine iniquity did I not hide:
I said, I will confess my transgressions unto the Lord;
And thou forgavest me the iniquity of my sin.
(Verses 1, 5).

But the classic liturgy of confession, not only for the Psalter but for all literature, is the great penitential, the 51st:

Have mercy upon me, O God, according to thy loving-kindness:
According to the multitude of thy tender mercies blot out my transgressions. (Verse 1).

Numerous other instances of penitence might be cited. I shall mention only a few: 40:12; 69:5; 79:9; 85:2f; 90:8; 103:10f; 106; 107; 130. The last three of these emphasize the sinfulness of the nation rather than the individual. Within this catalogue we should also include Nos. 14 and 53 (which are the same psalm except for one verse), for therein we have a most uncomplimentary opinion of the human race. The subject of sin and forgiveness is also covered in a special lecture.

VI. Perhaps the strangest contrast to be observed in the Psalter lies between the love of the psalmists for the temple and their complete disregard for ritual as a valuable exercise in its own right. There are indeed a few instances of something closely approaching actual contempt for sacrifice.

From other sources within and without the Old Testament, and even from the Psalter itself, we gather unlimited evidence that Israel's religion was ordinarily ritualistic, that animal and vegetable sacrifice formed the foundations of her worship. It is true that some of the pre-exilic prophets seem to have repudiated sacrifice; they certainly repudiated popular ideas of the rite. And all pious Hebrews must have cultivated habits of prayer and meditation. But it remains an indubitable fact that popular devotion to the temple with its daily and seasonal sacrifices was very great. Not only that, but many occasions of a private religious nature—such as the payment of vows or the dedication of children—required their own peculiar offerings at the shrine. Also, we know that the **Psalms** was the hymn-book of the second

temple, many of its numbers having been written for the purpose; and both these and the ordinary poems of private meditation contain repeated allusions to sacrificial worship. Yet it is worthy of note that the **Psalms** tells us practically nothing of the sacrificial system—what kinds of sacrifices were offered, on what occasions, by whom, for whom, or anything else. Much might be deduced, but little is provided by direct reference. Sacrifice itself was only the **opus operatum** of worship; the psalms sung in connection therewith were the interpretation of the act. They lay the stress not upon the cultic ritual but upon the character of God and the necessary attitudes of the worshipper's heart. When one recalls that the Hebrews developed their cultic practices in the midst of a luxuriant heathenism, which invariably attributed magical potency to ritual sacrifice, and that it was against the seductive allurements of this idea more than against any other fallacy except downright apostasy that the prophets inveighed, then one is persuaded that the prophets really accomplished something after all. Strict justice requires that we give the great priests some of the credit, also; but the charming thought is this, the psalmists appear in their book as men who have achieved the difficult heights of spiritual worship. Although unable to give up sacrifice, they elevated it to its proper position as a symbol, and then, as all great symbols should do, it glorified not itself but the things it stood for—homage, adoration, fellowship, gratitude toward God.

Here are some of the passages wherein sacrifice is mentioned with respect and approval: 4:5; 5:3; 20:3; 26:6; 40:4; 66:13; 84:1ff; 116:12, 13:17-19. The last reference may not actually involve an allusion to sacrifice as such. Occasionally, as in 5:3 and 86:17 ("Show me a token for good") we may discern some expectation of a divine response at the altar. Also we have a reference to "inquiring in the temple" (27:4). These passages may quite well betray the lingering custom of oracular inquiry by means of sacrifice; but if they do, the infrequency of their occurrence is remarkable. And it is more than likely that many of the com-

plaints against persecution and protestations of righteousness were used before the altar as oaths to be solemnized by sacrifice; however, it was the oath and not the sacrifice which counted for most; the latter was only the seal of the former.

Having mentioned the probability that certain prophetic utterances can be interpreted as repudiations of sacrifice (Cf. **Amos** 5:21ff; **Hosea** 6:6; **Micah** 6:6ff; **Isaiah** 1:12ff; **Jeremiah** 7:21ff) we should observe before leaving the point that a few passages in the **Psalms** convey a similar impression.

Sacrifice and offering thou hast no delight in;
Mine ears hast thou opened;
Burnt-offering and sin-offering hast thou not required. (40:6).

I will not reprove thee for thy sacrifices;
And thy burnt offerings are continually before me.
I will take no bullock out of thy house,
Nor he-goats out of thy folds.
For every beast of the forest is mine,
And the cattle upon a thousand hills.
. . . . .
Offer unto God the sacrifice of thanksgiving;
And pay thy vows unto the Most High.
. . . . .
Whoso offereth the sacrifices of thanksgiving glorifieth me;
And to him that ordereth his way aright
Will I show the salvation of God. (50:8ff, 14, 23).

For thou delightest not in sacrifice; else would I give it;
Thou hast no pleasure in burnt offerings.
The sacrifices of God are a broken spirit;
A broken and a contrite heart, O God, thou wilt not despise. (51:16f).

I will praise the name of God with a song,
And magnify him with thanksgiving.
And it will please the Lord better than an ox,
Or a bullock that hath horns and hoofs. (69:30, 31).

It would hardly be accurate to assert that the passages quoted immediately above definitely repudiate and reject sacrifice as something useless and undesirable to God. But they do reveal a loftiness of spiritual discernment which sets the greatest value upon the deep things of the soul. The authors of such psalms were worthy to be enrolled amongst those who "endured as seeing the invisible."

VII. One other very important inconsistency to be observed between different psalmists has to do with their varying conceptions of the deity. Although it can hardly be doubted that most of them were monotheists, it is thought-provoking to find that only two of their hundred and fifty psalms emphasize the idea, and one of these is little more than a quotation of the other. The simplest and therefore the wisest interpretation to put upon that is to say that the psalmists were not theologians so much as poets at their prayers; what they give us is not dogma but devotion. The two selections which do emphasize strict monotheism are Nos. 115:3-7 and 135:15-17. Both contrast the living God with dumb idols. However, it is fair to assume that the two poems represent at least two saints. I have omitted No. 96:4, 5 because verse 4 may be understood to imply that other gods actually exist. On the other hand, we have some scanty evidence that an occasional saint might be ever so loyal to Israel's God but willing, for all that, to concede the existence of other gods. That should occasion no astonishment; we know that until long after the exile the prophets were obliged to make incessant war on apostasy, and that men do not apostatize to religions which they hold to be invalid. We see such notions implied in 77:13f: "Who is a great god like unto God? Thou art the God that doest wonders"; in 81:9: "There shall no strange god be in thee; neither shalt thou worship any foreign god"; in 86:8: "There is none like unto thee among the gods, O Lord"; and in 95:3: "For the LORD is a great God, and a great King above all gods."

Along beside these belief we find some rather crude, undeveloped notions concerning the deity. For instance,

18:7ff describes a theophany in the storm with such realism as to make one suspect that the author attaches more than mere poetic symbolism to his words when he speaks of smoke issuing from the Lord's nostrils or of his riding upon a cherub or of his thundering in the heavens. Again, in 24:8 the primitive idea of God as a warrior god emerges in company with a most lofty vision of the divine nature as set forth in verses 1-6. And again, in 35:1-3 the psalmist prays that God will fight for him like a champion in the lists, while in 44:9 he complains that God no longer goes forth with the hosts of Israel as of old. I hope readers have not failed to remark that all of these references relate to the conception of Yahweh as a warrior-god; and I think they will agree that the ease with which hyperbole may enter the poetic expression of such an idea does something to alleviate the grossness of the passages concerned.

Before I leave this point I must add that some of the psalmists apparently believed in the existence of evil spirits. In 106:36-38 we are explicitly told that certain apostate Hebrews had been guilty of worshipping the **shedim**, and in **Psalm** 91 the mysterious and very seldom understood remarks about "the night-terror," "the arrow that flieth by day," "the pestilence which roams in darkness," and "the destruction which wasteth at noonday" are explicit allusions to Babylonian demons. Be it said to the credit of the author in that case that he is confident of safety from such demoniacal agencies through trust in the Lord.

There are several other divergencies in the religious attitudes of the psalmists upon which I would like to dwell. I can only mention them quickly and let them pass. For instance, we have a generous regard for the heathen peoples and an assumption that they shall some day be admitted into the Kingdom of God; but this stands in juxtaposition with a bitter and relentless hatred for foreigners. The first of these sentiments appears in 22:27ff 46:10; 66:3,4; and 86:9. The second may be found in 79:1, 6, 10; and 105:44; 106:34.

A similar and somewhat related clash of ideas is to be seen between the doctrine of a gentle and merciful God on the one hand and the assumption that he may be prevailed upon to blast his own and the psalmists' foes off the face of the earth. Take first such idyllic thoughts of God as we have in **Psalm** 23 or in 103:13 ("Like as a father pitieth his children") and then such sulphuric imprecations as we have in 58:6ff; 69:22; 109:6ff; or 137:7ff. I venture the opinion that the one most shocking verse in the whole book is 58:10:

"The righteous shall rejoice when he seeth the vengeance;
He shall wash his feet in the blood of the wicked." *

Now, finally, I would like to suggest that in the psalms written to glorify the Law, notably No. 119, we have the sentiments of some pietistic legalist, some near ancestor of those quietists who in the early days of the Hellenistic persecution and the Maccabean wars refused to fight on the Sabbath or to defile themselves with aid from unclean Gentiles. These gentlemen arrived late, simply because Legalism arrived late; but here they are, meditating upon the Law, **ad lib** and **ad infinitum,** incipient Pharisees in a world of anti—or, perhaps, I should say "ante"-nomians.

So that is the Psalter. It has anything and everything that religion affords except dogmatic uniformity. Yet I venture the opinion that this very inconsistency is its chief glory, for thereby it becomes consistent with life, and because it is consistent with life it finds a place of honour in universal literature. Great literature is far more than a matter of style, or of a vast vocabulary paraded and manoeuvered with graceful charm and precision. Great literature is but the recorded drama of our mortal striving; it is the faithful story of men and women at grips with the elemental forces of love, hate, fear, danger, doubt, hope, aspiration, self-esteem or self-loathing, hunger, ambition, patriotism, greed, religion. Men differ amongst themselves; the

* Without extended explanation of this strange "rift in the lute" I shall tersely remind you that in the Old Testament no man is more orthodox than he who loves his friends and hates his enemies.

circumstances under which they live also differ; therefore any literature which faithfully depicts life must of necessity be full of inconsistencies.

There is in the Old Testament one document commonly called the greatest book ever written; I refer to the book of **Job.** The body of that book is mainly a series of set speeches in which the characters of Job and his three friends unfold themselves as they are subjected to various forms of strain. The three friends, who had come long distances to comfort Job and at great inconvenience to themselves, all break under the stern demands of tolerance, open-mindedness, and compromise. They reveal themselves to be narrow-minded bigots, incapable of mental flexibility or honest thought. And they finish by assassinating the good name of him whom they had come to console. Goaded by physical suffering, by the silence of God, and by the intolerance of his three friends, he finally defies God himself to enter the arena of debate and vindicate his providence. But God ignored the challenge. Then, ignored by God, Job ignored his friends and withdrew into himself until he was granted a new fellowship with God on a new and different basis, having learned to depend upon God's mercy rather than upon the just rewards of his own indubitable righteousness.

I know of no book in the Bible which is more conducive of tolerance, open-mindedness, charity and patience than is the book of **Psalms.**

The Throne and the Lamb.

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Revelation 5:6

(President's address at annual meeting of the Southwestern Society of Biblical Study and Research at Southern Methodist University, Dallas, Texas, January 17, 1942.)

Our general theme for consideration today is the Kingdom of God. Especially are we considering the Kingdom as interpreted in our day and as bearing on the life of our time. My discussion will have no direct formal relation to this theme. But it will have a vital relation to the whole concept of the Kingdom—its nature, processes and goal. I begin with a text of Scripture as found in Rev. 5:6.

The theme of the Book of Revelation is the coming of the Kingdom of God in the world. One thing of vital interest to the persecuted Christians of that day and the perplexed Christians of this day is how the Kingdom is to come and what its nature will be when it arrives. Many interpretations practically make this Kingdom to be one of military splendor brought in by a Christ of military power. Since the Book of Revelation is constantly used to try to prove this idea of the Kingdom, I wish to show that this book is fundamentally inconsistent with such an interpretation of the Kingdom. The truth set out here will have bearing in many other directions, but it will certainly have a bearing on the nature and processes of the Kingdom.

The text from which we start paradoxically connects two things that do not seem to belong together—the throne of God and a slain Lamb. The Lamb was in the midst of the Throne.

In Revelation, chapter four, when John in the Spirit looked out into the spiritual world, the first thing that he saw was a throne and One sitting on the throne. The throne of the universe was occupied. God is on the throne of the world surrounded by the four and twenty elders and the

four living creatures. This chapter comes to an end with the whole universe praising God on account of creation. A God of creative power rules the universe and all things praise him because of his almighty power.

But the next chapter opens with an enigma. John sees a book perfectly sealed with seven seals and nobody can open the seals. Then the Lion of the tribe of Judah appears. He has power to open the seals. But as we wait to see what takes place the Lion is transformed into a Lamb. This means that the only power that can interpret the riddle of creation is the power of the Lamb slain. Creative power alone cannot interpret the world. How much our problems would be simplified if that were true. If sheer power alone could explain what takes place in our world, we could much more readily understand it. But the world of nature and human history viewed as the sphere of the operation of power alone is a complete riddle.

The persecuted Christians of John's day needed courage and hope. These Christians were being persecuted by a blasphemous Roman emperor who was demanding that he be worshipped as divine. To refuse to bow down to him might mean exile or even death. To bow in worship to the emperor might be possible for others but not for a Jew or a Christian. To a true monotheist there was only one real ruler of the world. He could have no rivals.

But to be assured of a supreme Being over the world is not enough. Somebody said a few years ago that the main question in the minds of men today is not the question as to whether or not there is a God. It is rather this: If there is a God, what kind of a God is he? When John looked out into the spiritual world, he not only saw One on the throne of the universe, but that one had a rainbow of mercy around his head; and John saw in the midst of the throne the Lamb slain. The sovereignty of the universe is the sovereignty of grace. At the heart of the world is suffering love.

A few years ago Dr. William Adams Brown preached a sermon on the experience of Jacob at Jabbok. He called it "Finding God in a Strange World." When Jacob in the

darkness was struggling with the unseen and unknown power that was wrestling with him, he cried out: "What is thy name?" Dr. Brown interpreted this cry to mean that Jacob wanted to know the nature or character of the power that was dealing with him. Then the preacher went on to indicate that this had been the cry of many souls since as they went through the harrowing experiences of life. Surely that is true today. If there is a God, what kind of a God is he? Why does he allow all these stressful and trying experiences to come into our lives? Why does he not stop this war? Why do innocent women and children around the world have bombs dropped on them while they sleep at night? Why do such things as Pearl Harbor take place? Why do millions have to starve or freeze to death because of the devilish wickedness of others? Surely when such things take place there must not be any God, or if there is he must not be good. He must be either bad or weak in character.

Such reflections as these will help us to understand why John sees the universe as a close-sealed book. To believe in a God of creative power alone leaves the universe an unsolved riddle. In fact it is belief in God that constitutes the existence of sin and evil a riddle. Without belief in God what we call evil is rather a matter of brute fact—a fact to be sure with little or no light on it—but not the intellectual and moral problem that the belief in God makes it to be.

My understanding of the dramatic scene in Revelation chapters four and five is that creative power alone does not interpret the world. Creation moves on to redemption. The hymn of creation becomes the hymn of redemption. Creation and redemption are of one piece. They form one plan. Creation is cast on redemption lines. Supralapsarian Calvinism was right in the sense that there is nothing deeper or more fundamental in God than redemptive love and his purpose to redeem.

It was a true insight that made the cross the symbol of Christianity. Somebody has said, perhaps it was Stanley Jones—that all the fundamental tendencies of the uni-

verse meet in the cross of Christ. The more one ponders that statement the more he will see in it.

Sometimes the cross has been given a bizarre interpretation or misinterpretation, that almost amounted to this: that God was angry with men and wanted to punish them, while Christ loved them and wanted to save them. As a result Christ stepped in to save men from God. He purchased for us the mercy of God. He died to win for us the love and grace of God.

I recognize that no theory of Christ's saving work has ever quite said that, but this one-sided statement does give emphasis to a tendency that has been present in Protestant orthodoxy. That tendency has been to make God the embodiment of justice and Christ the embodiment of love or mercy. Thus a tension was set up in the relation between God and Christ—almost an opposition.

Whatever else may be said about it, this is in direct opposition to the New Testament. The New Testament—I would say, the whole New Testament—represents Christ as the revelation of God. He came to save men for God, not to save them from God. The work of Christ is the work of God.

What I want to set out, then, is that the cross interprets God. John saw the Lamb in the midst of the throne.

What John is saying to us is that there is a God on the throne of the universe and that he is both sovereign and good. He is both the Almighty Creator of all things and a loving Redeemer.

We have sometimes looked on the cross as something that God inflicted on Christ, something that Christ endured in order that we might go free. With that kind of interpretation, it is no wonder that sometimes people have felt that they could trust Jesus but were afraid of God. No interpretation of Christianity is true that makes Christ better than God. Christ is not the mediator between God and man in the sense that he comes between to make God willing to save or to win for man the love of God. He is rather the mediator in the sense that he is the efficient means in mak-

ing effective God's love for man. Dr. H. R. Mackintosh says that the cross represents what it cost God to save us. The cross does not stand for what God was not willing to bear but inflicted on another. It stands rather for what God took on himself in order to make effective his saving grace on our behalf.

Some time ago I had a letter from a man asking me if I thought God could suffer. He had heard somebody indicating that God could suffer and he did not like the idea. I felt like telling him that, if God could not suffer, he must be a poor kind of a God. If God can stand off in cold passive indifference while there is so much suffering in the world, it does not strike me that he is the kind of a God we need. I know that God is spoken of as the blessed or happy God and I know also that the theologians have said that God was impassive and impassible. Some have gone so far as to say that on the cross the divine nature of Christ did not suffer; it was only his human nature. The divine nature, they said, constituted the altar on which the human nature was offered and it was the altar that gave value to the offering. Aside from the fact that this view represents an impossible bisecting of the person of Christ, it gives us also a non-Christian view of God. The idea of God as impassive and impassible comes from Greek philosophy, not from the Bible. I recognize that the Biblical method of representing God is frankly anthropomorphic, but I recognize also that this anthropomorphic method of representing God conveys truth. We must allow at all times, of course, for its anthropomorphism; but even so it gives a truer view of God than does much of our cold and abstractly logical language. The anthropomorphic method of representing God finds its ultimate justification in the incarnation. God was enough like man that he could come in the form of a man and could thus identify himself with man for his salvation. The incarnation and the cross represent God's experience in identifying himself in saving grace with a sinful race.

As logical abstractions happiness and suffering are opposite and mutually exclusive ideas. In experience they

are not necessarily so. The popular conception of happiness is that one cannot be happy unless he is free from responsibility and care. It is summed up in a saying I used to hear: "As happy as a dead pig in the sunshine." The happiness of the Christian man is not freedom from responsibility and care; it comes rather from the successful meeting of these. In the eighth chapter of Romans Paul reaches the mountain peak of blessedness; at the beginning of chapter nine he says that he has "great sorrow and unceasing pain in his heart." These are not mutually exclusive experiences; nor do they lie side by side as parallel experiences. They are rather two aspects of one state of mind; they are two phases of one spiritual experience. It is doubtful if the blessedness would be as real unless the sorrow were also a reality. The latter is the indispensable condition of the former. In Philippians, chapter two, Paul tells us about the voluntary humiliation and death of Christ. Then he says: "Wherefore, God hath highly exalted him and given him the name that is above every name." His exaltation grew out of, and was the moral reward for, his humiliation and death. In John, chapter twelve, Jesus tells us that unless a grain of wheat fall into the ground and die it abides by itself alone. To bear fruit it must give itself up to death. He applies this law to himself and to his followers. To be his disciple one must deny himself, take up the cross and follow him. To save one's life he must lose it.

The cross is the key to the interpretation of God, of human history, of spiritual development in the individual, of the progress of the Kingdom of God in the world. Short cuts and spectacular methods are out of the question in the spiritual realm. The devil tempted Jesus in the wilderness to resort to spectacular methods and to take short cuts to success. But Jesus had insight enough to see that they would not work. Neither will they work in our case. It is by the blood of the Lamb and the word of their testimony that the saints conquer. Whatever our eschatology may be, whatever our conception of the nature, processes and goal of the Kingdom may be: anything in any of these

that is out of harmony with the cross of Christ is to be rejected as anti-Christian.

What John pictures for us in this book means that sovereign power and redemptive love meet in God. More than that, it means that redemptive love is sovereign power. It is the greatest power in the world. It is the power that melts the hard hearts and transforms the stubborn wills of men. It wins the allegiance of men when all else fails. If redemptive love fails, there is nothing else to which we can appeal.

Let no man think that, because God is love, he is therefore weak and sentimental and that men can disregard or defy him with impunity. This same Book of Revelation tells us about the wrath of the Lamb. The most terrible thing in the universe is the wrath of injured and despised love. The law of God has at its heart his eternal righteousness. We must not forget that what John saw was a throne. He saw the Lamb in the midst, but it was in the midst of a throne—the throne of the eternal God.

Why does not God stop the war? Because he is a moral God and governs the world according to moral law. If a civilization, such as ours, produces a war like this, God will not step in and arbitrarily interfere. It would not be best for us if he did. It would not be best for us if God should arbitrarily interfere to save us from the consequences of our folly. Men must reap what they sow. God as patient, suffering love will let men take all the time they need to learn the folly of their wickedness. When one looks back over human history, he marvels at the patience of God.

When the Kingdom of God comes on earth, it will not come as the result of some sudden military coup. The Christ who died on the cross was not a military Christ. He will not come back as that kind of a Christ. He did not reveal that kind of God. God can use military power to destroy military power, but military power cannot establish a spiritual kingdom. To identify the Kingdom of God with any organization or movement as such—ecclesiastical, political, social or military is to miss the nature of the Kingdom.

Facing Pastoral Problems.

G. S. DOBBINS, Editor

Pastoral Leadership.

An address, reported stenographically, delivered on the occasion of the March Seminary Conference

By DR. F. F. BROWN, Pastor,
First Baptist Church, Knoxville, Tenn.

(Spoken from the hot heart of a veteran pastor to his younger brethren in the ministry, this message was delivered without thought of publication. the stenographic report, reflecting spoken rather than written style, seemed so valuable that the Editor of this Department sought from Dr. Brown permission to use it just as it came from his lips. Doubtless the reader will treasure it as something to be read and re-read and filed for future reference.—G. S. D.).

Someone asked me if I would suggest some books. I hesitate to do that because I think there is so much individuality in reading. I am sure that Dr. Dobbins and your other professors could give you a better list of books, but I have just jotted down some books that have helped me as a pastor.

I suggest the two books by Margaret Deland, **Tales of Old Chester** and **Dr. Lavendar and His People.** There is tonic in following that old Scotchman as he lived his life among his people, sharing their experiences. You will get more from this reading than from any other books of which I know.

After Fifty Years, by Lemuel O. Dawson.
The Making of the Minister, by Charles R. Brown.
Points and Purposes in Preaching, by E. P. Brown.
The Minister as Shepherd, by Charles E. Jefferson.

Quiet Hints to Growing Preachers, by Chas. E. Jefferson.
Pastor and People, by O. C. S. Wallace.
Leadership, by Bishop Brandon. The greatest book on leadership we have in that field.
Romance of Preaching, by Sylvester Horne.
Jesus Came Preaching, by George A. Buttrick.
The Preacher—His Life and Work by J. H. Jowett.

Of course you understand that this is not an exhaustive list of books.

A recent book by Mr. Dougles Freeman on the life of Robert E. Lee has a significant quotation from General Lee, in which he said to a friend: "Our Army would be absolutely invincible if we had the right kind of commanders." And I am sure that we are all agreed that there is no more serious or pivotal question for Christianity than the question of leadership.

We ministers are the most favored of any group in society. God gives to no other man who walks this earth the rich privileges that are ours. Every hall is open to us. Every life we touch is an opportunity for us. Rich beyond all expression are we in the friendships of life. Is there any other man so favored as the pastor, whether his life is cast in the city or village or in a rural section? Before his death Dr. W. E. Hatcher had an article in the **Religious Herald** on "Lights and Shadows of a Preacher's Life." If I had the ability and the imagination, I would like to write a book on it. I can't do that, but if I could I would make it mostly Light. The shadows are there, but it's mostly Light.

Then, too, we are members of a great fraternity. In our darkest discouragement, it is tremendously worthwhile to realize that we belong to a great fellowship and fraternity. The humblest pastor in all the world may have the fellowship of all those who have gone before as well as the fellowship of those who are with us now.

If I wanted to indicate the preacher's task, as a background for suggesting some of the qualities that we must

carry to that task, I would combine all of the things that are to be in our work under the one word "shepherd" or "pastor." The shepherd's task to lead. The shepherd's obligation to die. The shepherd's obligation to feed the sheep. I enter no discussion of this misunderstood matter more than to state this: We are not correct when we differentiate between a pastor and a preacher. So often we make the remark, "He is a fine pastor, but not much of a preacher." Or, "He is a great preacher, but not much of a pastor." I do not think that description is correct in any way at all. A shepherd looks after feeding his sheep. It is his responsibility; if the hungry sheep look up and are not fed, there is something wrong with the shepherd.

With this as the background I am suggesting some of the qualities of pastoral leadership. You may name others that are just as central and vital. I do not agree with friends who tell me that the qualities of leadership of a pastor are the same qualities of leadership that are demanded in the political field or in the financial world—qualities of leadership that would succeed anywhere else. I have a letter in my room from a man I respect greatly, in which he insists that the same properties of leadership that are necessary in his field are necessary in our field. I do not agree, because our objectives are too far apart. I do not think for one moment that the man in politics who may have succeeded could be a pastor and succeed with the same qualties.

What are the essential qualities of pastoral leadership? First and always, **character.** He may or may not have the outstanding qualities of other men in other fields, the qualities that have led them to great success. Whatever else he may have, the pastor of God's church must have character. In a sense, he is the conscience of the community.

An old Scotch preacher once preached from the text, "Know ye not that the saints shall judge the earth?" He showed how character is always bringing to its judgment everything round about it. How emphatically true that is of the pastor who moves in and out among the people of the community! What he carries in his own life of the old-fash-

ioned indispensable virtues of character becomes a criterion of what is right and wrong. The man I referred to tells a story of how there was a time in Scotland in some great city where they had bank failures one after another. Some politicians proposed a lottery as the way out of the threatened financial ruin. They were about to succeed in putting the movement over when a great preacher wrote an article reminding them of the significance of gambling and of how ridiculous it was to endeavor to save a community by means of something that was absolutely wrong. The preacher's character saved the day.

I mention secondly, with some hesitation because I don't know much to say about it, **common sense.** Common sense is a quality of leadership. I was in a hospital in Baltimore a few years ago, and every other day a psychiatrist saw me. I said to that doctor one day, "Doctor, what is psychiatry?" He said, "Psychiatry is common sense. And I don't know any more about it than you do, though I've written a book on it." He said, "It's just common sense. I've some in here to see you. You're here because of nervousness, discouraged. You aren't sleeping. We're trying to get you to sleep. I don't come in here to start an argument with you. I don't irritate you. I try to sit down and visit with you. You do the same thing in your pastoral work day after day. The doctor and the pastor must exercise common sense in every situation that they meet."

You get the reach of that when you come to selecting leaders. I know of no quality that may get us into difficulty or bring us more success than in the selection of leaders who are to work with us. I think the most pitiable thing in this world is to see a little man as a deacon of a church. Why choose a man who helps determine a church's place in the Kingdom of God if he is little in his soul? Some of the greatest deacons I have known and some of the greatest deacons in my church don't own their own homes and never will. But they're big men. This factor of common sense enters into the supply of every need and the solution of every problem which a pastor confronts.

I mention as another essential, **hard work.** Hard work. If I just keep repeating the words possibly that would be the best emphasis I could give. I shall never forget hearing Dr. Gambrell in a series of lectures to preachers. I remember he stood down there by the post on the pavilion in shirt sleeves, trousers not pressed, not quite reaching the shoe tops. In his first lecture, in his own inimitable way, he said something like this: "Now, brethren, I'm going to talk about the preacher problem. The biggest problem with the preacher is the preacher himself." Then, "The biggest problem he has with himself is laziness." Then he added, "I mean just hound-dog laziness." No one who heard that address will ever forget it as he told us how many of us have just lengthened our faces and thought we were pious, when the thing wrong with us is that we are just lazy. Hard work—there is no substitute!

There is a Methodist minister in my city who has been there twenty-two years. He can't preach like some people, so he feeds his sheep. But George Presswell has taken that section of Knoxville, a great industrial section, for Christ and the Methodists. For two reasons: he's a good man and he's a hard worker. He's at some door of one of those mills every morning as the people go in and out. He gets up as early as any of them and works as late as any of them. If you were to go to my city today, go to the mills and ask for one of the most influential men there, they would instantly say George Presswell, pastor of the Red Cross Methodist Church. The reach of his influence is tremendous. Hard work!

We're not over-worked preachers. I don't know many preachers who are suffering from doing too much work. Most of us are lazy. **The American Magazine** had an article a few years ago telling some interesting facts about us as a group of men, referring, for instance, to our record with the insurance company, The Presbyterian Ministers' Fund. The comparison of that insurance company, writing only preachers, with any other company proves that we live the

average length of time, we have pretty good health, we are not killing ourselves with work.

The preacher must be an **unceasing student.** May I tell you this story: In the other war I was in New York City going overseas. Dr. Truett was there. He said, "I want to find the best small dictionary I can." We talked about dictionaries. Dr. Truett was the only man I know who went to Europe with a dictionary. Don't overlook the significance of that. Every time his baggage was moved from the time it was placed on the ship in New York until they got back to New York, he was going to move it. There were no bell-hops in Europe. Every time his baggage was moved he had to lift it, and yet he carried a dictionary. Three months later in Paris I picked up the **London Times** and read an account of Dr. Truett's address. The newspaper reporter gave quite a little space to that American preacher's use of English, the nicety with which he placed every word. I said to a friend, "You know, all over the South we speak of that man's marvelous flow of language. He works harder for every word he speaks than any man I know. He believes that when we send our Gospel messages over the slender bridge of human speech, we have no right to be careless in the use of English."

I mention another quality of pastoral leadership: **humility.** "Seekest thou great things for thyself? See thou do it not." Brethren, we are not a self-asserting group of men to shoulder and push our way to position, preference, promotion. We are ministers of Christ. I don't know when I've been pained more than when one of the editors in my city told me in conversation once that there is a certain group of preachers whom the editors don't like to see. I asked, "Why?" He said, "Well, they are publicity hounds." "Oh," I said, "Don't say that!" He said, "Don't misunderstand me. We rejoice to give publicity to the work of the church and the Kingdom, but for men not to differentiate between personal publicity and publicity for the church and to be chasing around our offices with a picture they want in the paper is disgusting."

Jesus told the story once about a social gathering. Some of them sought the best seats. You recall what he said about it. Don't do that. There is just a possibility some more important person may come and you may have to change places. The time will come when the host will say, "Friend, come up higher." The way to promotion is along that pathway. It is one of the contradictaions that so often await a promotion. The way of leadership is along the road of humility. That man's already doomed, there's something in his soul that will defeat his purpose, who is forever climbing, pushing, and self-seeking.

I recall hearing Dr. Myers of London tell in a very effective way a story from his own life, of the period in his life when he was so ambitious he was jealous of anyone else who was getting much notice. He said that when Campbell Morgan came up to London he almost broke his heart. The people were going to hear Campbell Morgan, and he said, "I found myself, a Christian minister, wishing that he would fail, harboring black thoughts deep down where I live." He said, "The only salvation for me was on my knees." Continuing, he said, "You know, I just began to pray for Campbell Morgan. I said, 'Oh, God, he is a great preacher; he has a great message. Send the people to hear him.' And I kept on praying until I could pray that sincerely." Then he said, "The Lord heard my prayer and filled Campbell Morgan's house, and they couldn't seat them, and the overflow came to me." There's something in that.

Finally, summing up everything, without analysis, let me say that any worthwhile place of leadership we have in the community will grow out of **service in the name of Christ.** I want to emphasize that: **service in the name of Christ.** I do it by telling a story: Sometime ago my city had a liquor referendum. The preachers of that city led the movement. The politicians were all afraid of it, even those who were dry. They didn't know which way to vote, so they stayed away. On the day of the election, a preacher went to a friend of his who knows the city well and said, "I want you to take me to every voting precinct in the un-

derworld." That preacher went to twenty-three voting precincts. He shook hands with every election officer in those twenty-three voting precincts; he shook hands with everybody who was in there voting. He met with uniform courtesy. As the day wore on, this Episcopal layman who was with him said, "Brother Blank, do you know we haven't been into a single precinct where somebody, white or black, hasn't said to you, 'Over in the ward of the hospital you spoke to me once.' 'You buried my sister, or child'." The next day that pastor stood with his fellow pastors, and told this story. He said, "I've come to the conclusion that any influence we have in this city is because of our service in the name of Christ." I believe he's right.

Life Factors and Tendencies.

The Managing Editor

Sesquicentennial.

The Baptist Union of Great Britain and Ireland will be celebrating at their annual spring meeting the one hundred and fifty years of missionary history. While the Baptist Missionary Society was not actually arganized until October 2, 1792, it was on May 30 that William Carey preached the sermon which brought to climax his eight years agitation in favor of that adventure. The Northampton Association was meeting at Nottingham. Representatives from twenty-four churches assembled. They organized and read the letters from the churches the evening of May 29. Carey's great-grandson, S. Pearce Carey, in his great Life of this "father of the modern missionary movement" tells the story in a thrilling chapter, entitled, "The Deathless Sermon." "On the Wednesday they met, by wise wont, at 6 A. M., for prayer, and at 10 A. M. for the first preaching, with Carey in the pulpit. Isaiah liv. was his Scripture. He knew its song by heart, having so many times reread it in the original towards that morning's momentousness. His one regret would be that its rich Hebrew assonances were not re-echoed in the English version. With 'Isaiah's' faith his soul was aglow. When presently he made verses two and three the mould of his message, his intimates knew that into that hour the passion of eight years was to be poured."

"First, as was always his habit in exposition, he set forth. . the historic conditions of the words." "Then in the prophet's picture of widowed Israel the preacher found a mirror of the church of his own day—its defeat and dishonor, its dearth and decay." "He was not content to mourn this dearth as strange disaster. He breathed no soft excuse. He scourged it as men's sin." "This was, however, but the austere preparation for the gladness of his news. God had charged him with gospel. The time past was to suffice for

disobedience and dearth. God loudly called them to a different and brilliant future—to leave the lone, drear, ragged tents of their cramped feebleness, and to pitch and stretch mother-tents within the amplitude of His purpose and the splendor of His will." "He packed his message into two brief biddings: 'Expect great things from God. Attempt great things for God' ".

"He wrought his message to an imperative issue and demand . . . he pleaded for action, for committal. From Nottingham Sutcliff's prayer-call had eight years earlier gone forth. Now Carey bade them pray and wait no longer, but pledge themselves and plunge straight forth."

"The next morning, after a sunrise experience-meeting, at which as Fuller said, they 'yearned to feel each other's spirits,' the private business-session of 'ministers and messengers' was held . . . Carey faced them once more with the peremptory appeal of his previous day's sermon. Nor could they this time escape . . . Yet . . . 'when they came to deliberate, the old feelings of doubt and hesitation predominated, and they were about to separate without decisive result, till Carey was in an agony of distress.' He could not believe that his brother-ministers and their fellow-delegates, after responsible deliberation, would once again have no faith to do anything . . ." "Turning to Fuller . . . and gripping his arm, he cried: 'Is there nothing again going to be done, sir?' This proved a creative movement in Christ's Kingdom. Deep called unto deep. Fuller trembled an instant under that importunity, gesture and heartbreak, and then his soul was stabbed awake, and the Holy Ghost flooded his spirit. He also heard 'God's sigh in the heart of the world . . Now he became a convert and comrade . . . He stood from that instant as Caleb with Joshua . . . Before they dispersed that Thursday noon, Carey saw the following passed, on Fuller's proposition:

'Resolved, that a plan be prepared against the next Ministers' Meeting at Kettering, for forming a Baptist Society for propagating the Gospel among the Heathens'."

"So Carey's spirit of heaviness was transformed into a robe of praise . . . in the faith that the Society would assuredly be born, he rose to be its first contributor."

Thus one of the monuments of Christianity was lifted high. Thus the small, persecuted and despised Baptist denomination was set on its way as file leader in the glorious advance of the universal gospel. The call of that sermon and the challenge of that decision would arouse the Protestant world, and create a new era in the history of the Christian Church.

Baptists of today and tomorrow must prove worthy of their heritage and of their high calling in Christ Jesus.

Is God Done With Empires?

During the former world war when kings were being toppled over one after another some one struck off the phrase which at once caught the imagination of men everywhere: "God is tired of kings." So, indeed it seemed. The world was to be made "safe for democracy," and shortly "the self-determination of peoples" would be realized around the world. The event very soon showed that the peoples were not ready for self-control. Democracy was not safe for the world. It was too immature for self-control; too provincial for international complications; too selfish for that co-operative fellowship without which no free expression of men can succeed.

Governments fell into chaotic conditions or found themselves in bewildered frustration and confusion. Bold and powerful personalities offered and asserted themselves as saviours and were accepted as dictators. People knew they didn't want dictation but saw in this way the one hope of order and livelihood. The ambition of dictators to be emperors of vast territories infected their followers with a new fever of imperialism. The older type of empire was challenged. The free peoples and freedom loving peoples think they face the choice between a new and the older imperial-

isms. They hope to destroy the totalitarian dictator empires by supporting more powerful armies and armaments. For this titanic conflict, at least, temporary imperialism is accepted. To win permanent freedom, freedom is surrendered or abrogated for the duration of the struggle. Thus imperialism becomes universal. Let that fact be admitted and accepted. Only let it not be obscured, nor its dangers be denied. And let all governments and all rulers and all military chieftains know that God and mankind are done with the principle of imperialism.

Southern Baptist Historical Society.

There will be a meeting of the Society in connection with the Convention. All members and all friends should look out for the announcement and plan to attend.

Arrangements are in the making for the most important meeting of the Society at Ridgecrest in August. Due announcement will be made. A valuable program has definite place in the Assembly announcements.

More progress has been made in the current year in gathering materials than ever before. The collection is still small—only a good beginning.

The Society has bought its first micro-film. It is of the minutes of the Union Association in Texas. The Southern Seminary is to purchase a reading machine which will be available for the Society's use until it can own its own.

Thus far the funds of the Society are very limited. It has as yet no resources except from membership fees. There ought to be thousands to take membership and actively to support the work. Our history is important if our future is to be worthy.

Book Reviews

I. PREACHING, SPEECH, MUSIC.

Representative American Speeches: 1940-1941. Selected by A. Craig Baird. The H. W. Wilson Company. $1.25.

This volume is the fourth in an annual series of American Speeches selected by Mr. Baird of the Department of Speech of the State University of Iowa. It is a worthy series and the present collection is particularly noteworthy.

The power of the spoken word has never been questioned. Miss Dorothy Thompson says, "The spoken word is probably more inflammatory than the printed word. The human voice is a more potent conveyor of emotion than the printed page." Due largely to the radio, never before in the history of the world has an individual been able to impress his personality and ideas upon so many persons at one speaking. This book proves that oratory is by no means dead; its character may have changed in recent years but purposive speaking is still at the command of those who speak from these pages.

A majority of these speeches have been heard by thousands over the radio. Those not broadcast have been given on important occasions to important groups. They fall under such general headings as (1) American Aid to Britain, (2) American National Defense, (3) The Presidential Campaign of 1940, (4) Atmosphere of the Second War of the Nations, (5) America's War Aims and Peace Aims, (6) National Attitudes, and (7) American Education. The list of speakers includes statesmen, labor leaders, news commentators, preachers, and others. President Roosevelt, Wendell L. Wilkie, Herbert Hoover, John L. Lewis, William Green, Miss Dorothy Thompson, Walter Lippmann, and Bishop Spellman are some of the names appearing.

These may not be the most brilliant speeches of the year but from them one can obtain a survey of the topics which

engrossed Americans. They reflect and add to the brilliancy of American Oratory. They are particularly valuable to the student of speech, who may here see how the nation's most effective speakers lay down their facts and arguments, and in what language effective speaking is done today. "Radio is restoring speaking to that proper key of conversational directness, close speaker-listener contact, semantic simplicity, that teachers of public speaking have long advocated." Certainly a dissection of these addresses is worth the time of anyone who speaks in public.

Inman Johnson

Preaching From Pictures. By Kenneth W. Sollitt. W. A. Wilde Company. Price $2.00.

The author claims that preaching from pictures is more or less a new idea. Using a picture as the basis of a morning sermon may be somewhat new. However in my boyhood I had a Sunday-school teacher in a country church who must have sensed some of the values in pictures which this author sets forth. To her, the giving out of those little pictures illustrative of the lesson was not a mere formality. Many times she taught the lesson from them and they were hoarded among my prize possessions. The fact that I can still see some of them, to me lends weight to the author's argument.

This argument is that pictures secure and hold attention and insure retention; that they create mental associations, thereby creating subtle and unconscious effects upon our personalities. Music does this for us, and we may conclude that all the Fine Arts may be useful in instruction. Motion Pictures are proving that pictures attract and hold attention even though there is no time for studying a scene. No doubt, however, persons who see too many movies see them somewhat as they read the comics.

This book contains twelve services around great pictures, complete from Prelude to Postlude, including music, prayers, and sermon—everything but the announcements and

collection. The pictures illustrated are such as: The Light of the World (Hunt), the Angelus (Millet), The Sistine Madonna, five by Hofmann, and other religious pictures with which we should be familiar. There come to my mind many pictures which could be used in the same manner.

Naturally the author does not suggest the use of pictures every Sunday, these twelve were probably used over a year's schedule. They suggest what may be done with such a service. **Inman Johnson**

God is My Fuehrer. By Pastor Martin Niemoeller. Alliance Book Corporation. $2.75.

The whole Christian world has been stirred by the courage and the suffering of Pastor Niemoeller. This volume contains his last twenty-eight sermons, which reflect a calm faith and great courage and hope. Incidentally they reveal much concerning the trials through which the Christians were going at the time they were preached. But that which impresses one most is the sincerity with which the pastor is ministering to his people, seeking to comfort them and undergird their faith with hope and courage. He saw the issue between Christian faith and the German government growing sharper and tried to prepare his people for firm resistance through an utter commitment to the sovereignty of Christ. The essence of the following paragraph is expressed throughout: "It is not an accident but an inexorable necessity that any church government which would like to avoid the unrest caused by the preaching of Christ's message in public, and therefore advises caution and silence, should and must end by denying the Lord Jesus Christ, because his claim, 'I am the truth,' is not content with a half-acknowledgement of the truth. And it is likewise no accident that the same law holds good in our personal Christian life. Dear Christians, if we once begin drawing a boundary line between us and the sovereignty of the Lord Jesus Christ, we must push this boundary line further and further away from us to Him until there is no more room left for Him."

These sermons will serve both as a warning and an example of the courage needed in the pulpits not only of Germany but wherever Christianity is challenged by another loyalty. **J. B. Weatherspoon**

Handbook to the Hymnal. Edited by William Chalmers Covert. Presbyterian Board of Christian Education. 566 pages. Price $2.00.

In these days of increased interest in good hymns and a desire to vitalize the spiritual power latent in hymn singing, no preacher or choir director should be without a good handbook.

While published primarily for use with "The Hymnal" (1933) of the Presbyterian Church, this handbook can be used with any hymnal. It contains information on more than five hundred hymns which are treated from four standpoints: 1. The Author—his personality and motives in hymn writing; 2. The Hymn—its history and use; 3. The Composer—biographical; 4. The Tune—its aptness and use.

The sources consulted in editing this book guarantee authentic information. **Inman Johnson**

Our Hymnody: A Manual of the Methodist Hymnal. By Robert Guy McCutchan. Abingdon-Cokesbury Press. Price $3.00.

The new hymnal of the combined Methodist churches of America is a notable achievement. Here is a handbook or manual to be used with that hymnal. It is one of the most comprehensive I have seen, discussing each number in the hymnal. It is not a commentary on hymns but gives the facts about the composers and authors, information much needed by pastors and those in charge of our musical services. These facts are authenticated as far as possible by the author who is widely known and appreciated for his activities in church music.

While no hymns outside the Methodist Hymnal are discussed, the more than five hundred included cover a majority of those to be found in our standard hymnals. Hence

by means of the index this volume may be used with any hymnal. There is a goodly number of modern hymns discussed and sufficient new material on some of the old hymns to make this a very valuable book. In fact, if a preacher or choir director were to have only one book on hymns, I would highly recommend this one.

Inman Johnson

On Guard. By Joseph R. Sizoo. Macmillan Company, New York. $1.00.

"Ever-increasing thousands of men are being called for the armed defense of their country. On the home front, the Christian churches are calling for a spiritual mobilization in church, home and campus. On Guard has been written to help meet the urgent personal spiritual needs resulting." The author has produced a splendid little volume which will prove of great service in the ranks of the armed forces everywhere. Here one will find appropriate meditations not only for every day in the year but special messages for special days. The work is heartily recommended. It merits wide circulation. **J. McKee Adams**

Glory Today for Conquest Tomorrow. By Robert G. Lee. Zondervan Press.

Dr. Lee needs no introduction. Many sermons from his eloquent pen have appeared in a dozen volumes. With a close adherence to biblical material, and an unquestioned and unquestioning loyalty to evangelical faith Dr. Lee preaches with all his heart on great themes. An example of Dr. Lee's analysis of a subject may be noted in the sermon on Barnabas: (1) Tributes (an introductory paragraph); (2) Barnabas was a good man; (3) Barnabas was full of the Holy Spirit; (4) Barnabas was a man full of faith; (5) Barnabas was abundantly and voluntarily sacrificial; (6) Barnabas risked his life for God; (7) Barnabas courageously championed the cause of the discredited; (8) Barnabas was

a son of consolation; (9) Barnabas was self-forgetful. There are few preachers so gifted in appraisal and eulogy of the great as he is, and one would suggest that he write a series of studies of great Bible characters.

J. B. Weatherspoon

Crossing the Spiritual Divide. By Clark J. Forcey. Bible Institute Colportage Association.

In an introduction to this memorial volume of Dr. Forcey's sermons Rev. John McNeill says, "It was his habit to handle the greater themes of Christian revelation, putting essential things in a somewhat different setting, and calling to his help every commentary he could command. His aim was to win the attention of that vast class of people who today sit so lightly in the church." In keeping with that characterization these sermons are simple, fresh, and soulful presentations of subjects having to do with personal religion.

J. B. Weatherspoon

The Christian Has Wings. By W. E. Sangster. Abingdon-Cokesbury Press. $1.50.

"Neither soldiers nor statesmen can achieve the new order alone. If the church fails, all their 'blood, toil, tears and sweat' will be unavailing . . Only new men, working under God, can make new societies and a new world." This quotation discloses the faith and spirit of this book, which bears the sub-title, "A Christian Commentary on Democracy's War Aims." It is written from London by a man who has been in the midst of the war, and whose thoughts come out of the crucible of stark crisis. It is unique in that the text of each chapter is some significant statement from the pens of some of the world's leading statesmen. President Roosevelt furnishes the text for the chapter on "A New Order;" Winston Churchill for "Security;" Mackenzie King for "Democracy," etc. Other subjects discussed, all from a Christian viewpoint, are "Spiritual Things," "Justice,"

"Progress," "Freedom," "Peace," "Decency," and "Life." One reads a book like this to the end because of its insight and its challenge. **J. B. Weatherspoon**

Lamp Unto My Feet. By E. Norfleet Gardner. Eerdmans. $1.00.

This is the second volume of sermons on the books of the Bible by Dr. Gardner. Every sermon is well done. In the reading one is impressed by the fact that we have here sermons rather than Bible lectures. There is an abundance of information about the books, but the message of each is brought close to life with practical meaning and appeal. Many sources of illustration are made tributary to the purpose of the author. And the skillful technique adds to the interest in each sermon. For preachers this volume should give many helpful suggestions on how to preach a single sermon from an entire book of the Bible, in addition to its insights into the relation of truth and life.

J. B. Weatherspoon

A Star At Midnight. By Wallace Bassett. The Broadman Press. $1.00.

The author of this series of sermons is well known in the Southern Baptist Convention, and greatly honored for his distinguished ministry at Cliff Temple in Dallas. Here for the first time he has given to the public an insight into his pulpit ministry. Of the twenty-three sermons eleven have their basis in the eleventh chapter of Hebrews. In striking contrast with the method of Dr. Norfleet Gardner in his sermons on the books of the Bible, Dr. Bassett shows here the worthwhileness of intensive preaching. This latter method was used most effectively by such preachers as J. D. Jones and Henry Howard. Dr. Bassett is not an expansive preacher. His sermons are close knit, and his thought is expressed in simple and direct language. Many of his fellow pastors will welcome and find profit in these undergirding messages on faith.

J. B. Weatherspoon

Paul's Swan Song. By Oscar R. Mangum. Zondervan Press. $1.00.

In this series of studies in Second Timothy one finds a third method of biblical preaching (see above reviews of book by Gardner and Bassett). Here are twenty-two brief studies characterized by careful exegesis and happy application. Each message is a unit, but one does not miss the continuity in the movement through Paul's last great letter. One of the ways of reading a book is to pick out and underscore the key sentences representative of the writers beliefs, judgments and purposes. This Dr. Mangum has done, making each sentence the subject of worthwhile meditation. Dr. Mangum is a ready writer, and this contribution will be welcomed by many who have been helped by his former publication. **J. B. Weatherspoon**

The Choir Library: A Collection of Anthems. The Deluxe Master Edition. The Choir Library, Inc., Lafayette, Ind. $2.75.

The Deluxe Master Edition of the Choir Library contains more than seventy standard anthems and the vocal score of Sir John Stainer's Crucifixion. A large majority of the anthems should be in the repertoire of every choir. The binding is excellent, and while space and paper has been conserved, the print is good and the material is there. The plastic binding makes it very easy to keep choir music in order and at the same time preserve it.

If bought separately the anthems would average around fifteen cents per copy and the Crucifixion would cost seventy-five cents. Thus all these for $2.75 in a single copy and for less than $2.00 per copy in orders of more than twenty, make it a very worthwhile saving. Any choir desiring to build a library should consider this collection.

Some of the composers, with the number of their anthems, are: Bach (3), Gounod (11), Handel (2), Barnby (7), Beethoven (2), Mozart (2), Sullivan (5), Gaul (4), and Stainer (4). The list covers a wide historical period of church music and contains anthems suitable for nearly all occasions. **Inman Johnson**

The Way of the Transgressor. By Costen J. Harrell. Abingdon-Cokesbury Press. $1.50.

All of the sermons of this series are about sin, dealing with the roots of sin, judgment, confession, forgiveness, etc. They are not a philosophical discussion of sin, but an exposition of the meaning of sin, and often the background is the experience of some biblical character. The strength of the book is not in the abundance of illustration, but the simple discussion of aspects of sin and the answer of Christ to man's need of salvation. **J. B. Weatherspoon**

II. THE BIBLE, LITERATURE, TRAVEL.

The Literary Lineage of the King James Bible. By Charles C. Butterworth. University of Pennsylvania Press, Philadelphia. 394 pages. Including Appendices, Index to Scriptural Citations, and General Index. $3.50.

The reviewer feels inclined to throw aside all restraints in referring to this volume which, on every score, is a product of excellent scholarship, a real masterpiece. Here one can find an exact and sympathetic presentation of the whole history of the English Bible translation movement, beginning with Caedmon and Bede and continuing through the outstanding contributions of such men as Wycliffe, Caxton, Tyndale, Coverdale and the Geneva reformers to the glorious climax of the King James Version which is the greatest piece of translation in the realm of literature. It is admitted that these progressive steps have been traced by others with fine success and that their works have made distinctive contribution to a more thorough understanding of English Bible history, but there is in this volume a freshness, a newness of approach, which cannot but result in a most formable reception in every quarter. Of special value is Chapter Twelve which treats of the Literary Style of the King James Version, together with Appendix One where

the author brings together selected literary passages for comparative study. The work has two more features which are highly commendable, viz.—a Bibliography and a General Index, both of which will be found very useful.

This volume will be welcomed by students as well as by teachers. It is so arranged as to constitute a most acceptable text on English Bible history from the beginning to the modern translation movement.

J. McKee Adams

The Message of the Lord's Prayer. By Igor I. Sikorsky. Charles Scribner's Sons. 68 pages. $1.25.

Perhaps the most interesting thing about this book is that it was written by the world-famous airplane designer, the creator of the great Sikorsky flying boats. And yet this statement may be unfair because the book itself has real merit. The point might better be made that it is an interesting experience to discover what a famous airplane designer has to say about the Lord's Prayer and to learn that he has said some very interesting and stimulating things. One soon discovers in reading the book that the author is a deeply religious man and that his spiritual insights are true. If nothing new is added to the exegesis of the prayer, it may be said that Mr. Sikorsky has contributed out of his scientific knowledge and spiritual insight some new applications of the great truths embodied in the Model Prayer.

The best chapter in the book is on the petitions, "Thy Kingdom come, Thy will be done in earth as in heaven." The following quotation contains one of the several intriguing ideas that are met with, and will suggest the type of thing one may look for in the book.

"Nearly all religions compare God with the Sun and the action of His spiritual power with light. In this life the sunlight is, in general, the most important factor and causes nearly all natural processes on the surface of the earth. While normal men and most other creatures draw health and joy from sunlight, there are many forms of disease

germs that are destroyed by this same sunlight if exposed to it directly.

"I believe this to be an analogy with what the future holds for our little corner of the universe. Our earth is gradually moving along the road of time toward some definite event of immense importance. At present we are living in some lukewarm state of compromise, a mixture of good and evil, of truth and of lies. We are not yet exposed to the all-penetrating, all-powerful rays of spiritual light coming from the Most High Source. Some dense screen is apparently covering the earth through which only a very minor fraction of this light enters our almost complete darkness." **Edward A. McDowell**

Plato On the Trial and Death of Socrates. Euthyphro, Apology, Crito, Phaedo. Translated into English with an Introduction and Prefatory Notes. By Lane Cooper, Cornell University Press. 200 pages. $2.00.

It was 400 years before Christ that Socrates, the self-styled gadfly of Athens, stood before his judges and made his defense, immortalized in literature by his great disciple Plato as the "Apology of Socrates." The imperishable "Apology" lives on, lives on with its companion pieces "Crito" and "Phaedo," 2,300 years after Plato laid aside his writing tools. And Socrates lives on in this literature in which he is the central, heroic figure. In this splendid new translation by the professor of English Language and Literature in Cornell University the undying quality of the words and character of the sage of Athens is unmistakable. Hear him again as he stands before his judges and so bravely says:

"That, fellow citizens, is the way things really stand. If anyone is stationed where he thinks it is best for him to be, or where his commander has put him, there, as it seems to me, it is his duty to remain, no matter what the risk, heedless of death or any other peril in comparison with disgrace."

Simply but eloquently Socrates thus revealed the essence of greatness, courage and devotion to duty. A revival of interest in Socrates and Plato is in order. Here is a translation of several of Plato's works that would grace a shelf in any man's library and stimulate the thinking of any reader. **Edward A. McDowell**

The Literature of the English Bible. By Wilbur Owen Sypherd. Professor of English, University of Delaware. Oxford University Press, New York. 230 pages.

The author's Preface sets forth the following: "The purpose of this book is to provide adequate material for an intelligent reading and study of the Bible as a part of English literature. In presenting both information and comment I have endeavored always to keep in mind the lay reader of the Bible in English, specifically, the English Bible as it has been immortalized in the classic King James Version. Although, as one will of course realize, I have not attempted the impossible task of mastering the voluminous literature on the Bible, I believe that I have read most of the books and articles in our own language which relate primarily to the Bible as literature, particularly to the book as English literature. From such reading, I have gleaned what seems to be the most reliable information and the most authoritative critical opinion on the subject. Such informational and critical and illustrative material has of course been supplemented, colored, determined, to a certain extent, by the personal reactions which are bound to arise in the mind of every student of the universal literature of the Bible. The results of my study I have tried to present in the form of a compact, systematic, comprehensive, authoritative account of all of the writings which appeared in the King James Version of 1611."

In the accomplishment of his task Professor Sypherd has given us an excellent piece of work which will certainly prove valuable to the student and teacher of the Bible. Practically every phase of Bible study is presented in these

chapters and in such a way that the study is acquainted with specific problems without the minutia or technicalities of a more critical approach. It should be stated, also, that the author follows very largely the more advanced views regarding the problems both of the Old Testament and the New, particularly as regards authorship, sources, and dates of composition. In the main, however, the excellence of the book refers to the Bible as literature and in this respect will be heartily welcomed by all shades of thought. It is most gratifying to see such men as Professor Sypherd contributing to a more genuine appreciation of the Book of all books.

J. McKee Adams

Poetry as a Means of Grace. By Charles Grosvenor Osgood. Princeton University Press. 131 pages. $2.00.

Have you adopted a poet? The reading of this very stimulating book will make you feel that you have made one of the greatest mistakes of your life if you must answer this question negatively. This is the author's recommendation:

"Whatever else you read, adopt one of the greatest poets as your own for life, one with whom habitual companionship and deepening acquaintance become a more and more abundant source of refreshment and strength, a confirmation of spiritual truth, an elevation to a more comprehensive view of life."

The author proves his case, proves it in English that is both elegant and lucid. He reveals a careful scholars' knowledge of literature and a prophet's insight into the souls of the great poets. The poets he loves and recommends are Dante, Spencer, Milton and Johnson and there is a chapter on each. In addition there is an introductory chapter on "Your Poet" in which the author shows why each of us, especially each of us who is a minister, should "adopt" a poet as our own. There are valuable suggestions as to how the "adoption" may be brought about.

The book is eminently worthwhile. It is beautifully printed.

Edward A. McDowell

Some Things We Saw While Abroad. By J. F. Lane and Mary Edna Lane. Christopher Publishing Company, Boston. 224 pages. $2.00.

This work is dedicated "to the many young men and women who are in our universities, colleges, seminaries and high schools in America today, and who plan to go abroad at some time,"—and "in sincere gratitude to our parents whose interest in intelligence and spiritual development kindled in our hearts and minds the flame of desire to enrich our lives by study and travel. We pass on our experiences and observations to others that they may profit by them." **J. McKee Adams**

The Word Was Made Flesh. By J. C. Macaulay. Wm. B. Erdman's Publishing Company, Grand Rapids, Michigan. 1941. 144 pages. $1.00.

This is a series of devotional studies in the first ten chapters of John's Gospel by the present pastor of Wheaton Bible Church, Wheaton, Illinois. The addresses were first delivered as Sunday morning sermons to an audience comprised quite largely of college students and professors. The form has been somewhat changed for publication to make each chapter a careful exposition of a short passage of scripture. The point of view throughout is thoroughly conservative and bears the fine flavor of the author's Scotch background. Readers will prize the book not because of its new insights so much as for its orderly presentation of long accepted truth. The introductory outline with which each study begins is an additional value.

Hugh Peterson

Around the Mediterranean With My Bible. By Harriett-Louise H. Patterson. Foreword by Gains Glenn Atkins. W. A. Wilde Company, Boston. 356 pages. $3.00.

Numerous volumes, growing out of travel and observation in the Near East, particularly in the Holy Land, are being produced continually. The subject matter remains of

perennial interest though the approach and treatment vary among the several authors. The particular merit of this book centers on the Bible in its relation to that world out of which it came and to which it sustains an inseparable relationship. But Mrs. Patterson is not simply a traveler who seeks enjoyment amid familiar environments and great historic places, but an interested student who seeks the deeper significance of historical movements in the light of geographical settings. The work is beautifully illustrated with appropriate views and contains useful maps.

The reader will delight in the wealth of side-lights thrown on scripture passages, in the first-rate importance of the author's reflections and judgments, and will be impressed that in this work he has a contribution of genuine value. It is most highly recommended.

J. McKee Adams

A Vindication of the New Testament Concerning Personality. By John Thomas James. Published by the author, Berkeley, Calif. Price $2.06, plus tax and postage.

Students of the New Testament have long been puzzled by the phenomena of "demon possession" and the emphasis which Jesus placed on the casting out of demons. Many explanations have been advanced, most of which seek to explain away rather than to explain the difficulties involved. The author of this unusual volume takes quite literally the assumption of demons as objective realities, and brings together in cumulative fashion all the references to demons in the New Testament. He shows familiarity with modern psychiatry and its assumptions, concluding that demon possession is a reality today and that the power of Christ is still efficacious in the healing of the demon possessed. The style is expository rather than argumentative. The chief value of the book is that it brings together in organized and systematic fashion the Scripture materials dealing with the subject.

G. S. Dobbins

How Firm a Foundation. By James C. Muir. National Publishing Company, Philadelphia. Several illustrations-maps. 292 pages. $2.50.

The sub-title describes this volume as "A Survey of the New Testament and the Birth and Establishment of Christianity in the Light of Archaeology and Secular History." It may be stated at once that it is this and more. Gifted with a splendid sense of orientation, or historical imagination, the author proceeds to reconstruct practically every phase of the development associated with early Christianity. The student and teacher of the New Testament will find in these pages most useful information bearing on the sacred narratives both as regards their geographical and archaeological environment and their historical setting. In a few matters regarding interpretation of archaeological data there is room for divergence of opinion and some students will probably prefer conclusions other than those reached by the author. This is inevitable. On the whole, however, there will be comparatively little dissent and the book will be immediately recognized as a fine contribution to an intelligent and appreciative approach to all new Testament backgrounds. The comprehensive scope of the volume makes it most desirable for the earnest student of the New Testament. **J. McKee Adams**

III. RELIGION, PSYCHOLOGY, PHILOSOPHY.

The Inner World—An Introduction to the Philosophy of Christianity. John Wright Buckham, Author of Personality and the Christian Ideal. The Humanity of God, Christianity and Personality, etc. New York, 1941. Harper and Brothers, xxvii + 292 pp. $3.50.

The author's announced purpose is "to go below the surface of our disturbed and disheartened time in search of reassuring underlying realities and values in human life and experience." This search is "based on the conviction that much of the current distrust of life roots in misconception as to what really is, what ultimate values are and how they may be secured." Here are "problems . . . too large for solution but too vital and urgent to neglect."

The method is largely psychological as may be at once apprehended from the title and grasped from the fourfold division of the discussion: "The Members of the Inner World"; "The Structure of the Inner World"; "The Source of the Inner Word"; "The Expansion of the Inner World."

As a philosophy the world is informed by the principle of "Development," this concept being definitely intended to connote something much more, and more profound than the ordinary concept of evolution, but including that concept.

While the method seeks at all stages to be that of explorations, of induction, it is easy to see that not only is the goal sensured by an initial insight, faith and prescience, but is also, actually if not admittedly, derived from revelation, the Christian revelation, in the Christ and in his Word. This fact came into rather strong relief in all Part IV, and especially in the discussion of the problem of Evil, under the heading "The Vanquishment of Evil." It is no disparagement of the book that the Christian minister and longtime professor of Christian Theology (now emeritus) in the Pacific School of Religion is the philosopher who is writing, out of his long career of study, thought and teaching, a work

intended to lead constructively "toward a philosophy of Christianity."

With a rich store of philosophical learning always to be recognized by the experienced reader, Dr. Buckham has so written as to be easily understood and followed by even the amateur student. He has fittingly chosen Francis Thompson—"Sight and Insight" as the prophetic poet to give expression to the guiding insights of this interpretation of reality and dealing in terms of the Christian faith. Not only does he quote him, and other poets, in the body of the work, and end the discussion with a quotation from Thompson, but has set alone in a fly-leaf as "the real foreword and epitome of the volume this "verse" from Thompson:

O world invisible, we view thee,
O world intangible, we touch thee
O world unknowable, we know thee,
Inapprehensible, we clutch thee!

W. O. Carver

Getting Down to Cases. By Charles T. Holman. The Macmillan Company, New York. 203 pages. $2.00 net.

The average minister needs no convincing that one of his major tasks today is that of helping lost and bewildered men and women find renewed faith in God and fresh confidence in their ability to face life as they find it. This conviction is born in the hearts of every minister of the gospel in the course of his daily round of pastoral duties. The difficulty has been to find a reliable handbook that is written from the point of view of the pastor as a spiritual adviser, rather than as a pseudo-psychiatrist. Doctor Holman recognizes the real distinction between the work of the medically trained psychiatrist on the one hand, and the theologically trained minister on the other. He voices the conviction, however, that, in the final analysis, the problems of the average man and woman are religious problems, and that the logical man to deal with many of these problems is not the physician but the pastor.

Getting Down to Cases is quite frankly a handbook for ministers, designed to supply them with dependable techniques and invaluable insights. It is one of the best of its kind yet to be published. It assumes that the minister's finest sphere of influence in reconstructing the defeated and embittered lives of his parishioners is not his preaching ministry but his personal work.

The book begins with a discussion of the field of pastoral counselling and its various elements. It sets forth certain principles of pastoral therapy, and indicates some general lines of classification that will lead the minister to a diagnosis of the real problem of the person needing his help. The major portion of the book is occupied with case histories of general types of personality maladjustments. These include the embittered, the fearful, the guilt stricken, and the irresponsible. Every case presented will recall to the reader scores of similar cases he has met in his daily experience. They will afford him a pattern of case-study which may be adapted to the individual peculiarities of the men and women with whom he himself must often deal. More valuable than this will be the diagnostic summary and comment on treatment with which each case history closes.

The concluding chapters have to do with practical suggestions and broad principles of pastoral guidance that must be understood if the physician to the souls of men would avoid amateurish bungling in the extremely difficult task of ironing out personality twists that are of long standing and fearful significance.

Here is one book on personal counselling that every conscientious minister should feel under obligation to study leisurely and with care. Its value will depend, of course, to a very large extent, upon the reader's appreciation of the psychological approach to the lives of needy men and women. The wider the background of the reader in the literature of psychology and psycho-therapy, the more significant will this book be to him. It is safe to say, however, that no preacher will read this book with an open mind without becoming more efficient in the fine art of "the cure

of souls." It should be read quickly, first of all, from cover to cover. This first reading should be followed by a critical study of its pages, and the frequent use of a pencil to underline the most striking passages. The practical suggestions should then be outlined and committed to memory not that they might serve as "a rule of thumb" to be applied mechanically but rather that they might become a general pattern in the approach to kindred cases that come to the minister's attention from day to day. With this book as a point of departure, the wise pastor will soon be enabled to construct his own techniques, and to arrive at his own methods of procedure. Its practical value at so small a cost makes it a "must" book for every minister who recognizes himself to be a physician to the souls of men.

Hugh Peterson

Prayer. By George A. Buttrick. Abingdon-Cokesbury Press. 333 pages. $2.75.

If the preachers of America had been asked to choose one of their own number to write a book on prayer it is very likely that they would have chosen George Buttrick. They would have chosen him for several reasons. One reason would have been that he proved his scholarship, insight and genuine spirituality in his previous books: "The Parables of Jesus," "Jesus Came Preaching" and "The Christian Fact and Modern Doubt." Another reason would have been his achievements as a preacher and pastor. Still another reason would have been his capacity for making the average man's doubts and fears and problems his own and his willingness to face them courageously and say something about them in their hearing on Christian experience. All of which is by way of saying that the right man has written the right book at the right time on prayer.

Perhaps this book is a herald of the awakening interest in prayer and is therefore in a sense the product of the spiritual and intellectual struggle of the era in which it was produced. But it may be expected that it will have a

profound influence in stimulating the revival of the spirit that struggles for birth in our time and in directing the new interest in prayer which must be the motive power of any religious awakening that comes. This book will doubtless take its place with the classics on prayer. It is difficult to see how any minister can excuse himself from the duty of possessing a book that is as significant, practical, helpful, instructive and inspiring as this.

There is no need to go into details as to the contents and organization of the book. Enough has already been said to indicate that this reviewer judges this to be the best modern book on prayer and one of the most comprehensive of all ever written on the subject.

Edward A. McDowell

How Jesus Dealt With Men. By Raymond Calkins. Abingdon-Cokesbury Press. 1942. 214 pages. $1.75.

According to its preface, this is a book on personal counselling. In recent years it would seem that of the making of such books there is no end. Perhaps this is well since a nervous, distraught and fear-ridden generation, living in tense and serious days, needs, more than ever before, the guiding hand of spiritual advisers who, at one and the same time, know well the ways of God and the ways of man. While one among many, this particular book is unlike the run-of-the-mill books on counselling in that it majors on the ministries of Jesus, rather than upon the principles of pastoral psychology. For many of its readers this will be a point of strength. For others, a point of weakness. Ten typical cases are presented. Each is the case of a needy soul—a maladjusted individual—met by the Great Physician, who probes into the central problem of his subject, resolves it with divine skill, and leaves the man or woman so treated on a new level of personality integration. In the main, the book is a series of expositions from the Gospel narratives, undertaken somewhat psychologically, with occasional diversions from time to time by way of application.

The main criticism of the book is its failure to make enough of the miraculous power of Christ in his healing ministry. To compare the "inner power" that has been evidenced in some great humans with "the very life of God in Jesus" will not satisfy the theology of many of its readers. To declare that the "miracles of healing as they are recorded in the Gospels, are no longer miracles," and that these "miracles" are fully covered by the modern scientific term "psychotherapy," is to break company with many. But the book is not a theology, and the average minister will gain real good by walking with Jesus again as he brings new life, new hope, new faith to the hearts of the intellectually bewildered, sin cursed, fear crazed, hopelessly handicapped men and women. "How Jesus Dealt with Men" will serve a dual purpose for those who care to read it. It will provide new angles for the preacher in his interpretation of the Gospel message, and new suggestions for the pastor in his cure of souls.

Hugh Peterson

Religion For Today. By A. J. William Myers. Association Press, New York. 243 pages. Price $2.00.

It is significant that the most important recent books in the field of religious education have been concerned with the "what" of teaching rather than the "how." For a time books on method multiplied, and "content-centered" teaching was deplored. That the shift back to content should be so decided in such a book as this by Professor Myers, Professor and Head of the Department of Religious Education at the Hartford School of Religious Education, Hartford Seminary Foundation, is a matter of more than passing interest.

Taking a liberal viewpoint concerning the Bible, and confessing himself frankly a "modern," though scarcely a full-fledged "modernist," Professor Myers seek to recover God from the debris of out-moded cosmography and theology. The Old Testament, he concedes, is true to human experience, although some of its concepts and language are

pre-scientific and impossible for the modern mind to accept. Brushing aside concern for this age-old difficulty, Professor Meyer goes to the heart of the matter—Jesus Christ and man. The concern of religious education, he thinks, is "the good life." It was to the end that men might have "abundant life" that Jesus came, and the Christian struggle has been and now is "toward a better human world."

In contrasting columns the author places the basic principles of "free or creative education" and "formal education." His conclusion is that the work of religious education thus becomes: "To minister to persons according to their own nature and in their total situation, in devotion to God and his purposes by means of the science and philosophy of education and the art of teaching." The final chapter deals with the "desired type of character" which Christian religious education seeks as its ultimate end.

The book is stimulating but not always convincing, repeats much that has already been said, and makes no very large contribution to ways and means for getting a vital "religion for today" into operation. **G. S. Dobbins**

Religion as Experience and Truth. By Warren Nelson Nevins, M.A., D.D., Professor of Bible and Religion, Wilson College, Philadelphia. Westminster Press. 1941. 395 pages plus 43 pages of notes and index. $3.00.

Here is a very good handbook, or text-book, for the study of Religion. Its positions about the origin, the nature and the truth of religion are sound and well sustained. It must be admitted that it requires some patience to get well into it and to appreciate its high merit.

A wordy and labored "Introduction" of twenty pages proved discouraging. Once the author gets into his stride his understanding, his grasp of the materials and his analyses prove increasingly satisfying. "Part I, Phenomenology" is a good outline of the general approaches to the subject dealing with the nature, origin, development practice and psychology of religion, more than a hundred pages.

"Epistemology" opens with "The Problem of Knowlege" to go on to "The Problem of Religious Knowledge."

Then comes the detailed theological, philosophical and apologetic section, covering two hundred pages in nine chapters.

One could wish for more discriminating use of terms at places. One of the most important illustrations of this is in the discussion of the origin of Religion. Very properly and truly the author rejects all explanations that do not include the principle and fact of revelation. But the distinction between revelation for religion and for other aspects of human experience is too sharply drawn. Especially inaccurate in terminology is attributing "man's religious nature" to "revelation." Not only man's religious nature, but his entire nature is of "theistic origin"; and it is a loose use of language to speak of revelation originating religious nature, for unless man already was religious in his essential nature how could he receive any revelation. In revelation God speaks to man whom he has already made religious in his nature. What the author means is very true and very important. Other examples could be cited when one could wish for more discriminating terminology.

All in all I know of no volume better than this for a serious, elementary study of Religion.

W. O. Carver

From Millions to Happiness. By Albert Ludlow Kramer. The Leighton Press, New York. 126 pages. $1.00 net.

This is the intimate personal diary of a soul's quest for God. The author sought in vain for deep inner spiritual satisfaction in the religious forms and ceremonies with which he was familiar. His unusual worldly success, and his opportunity to enjoy a life of comfort and leisure, left his heart empty, and his soul unsatisfied. He spent years in experimentation and study. He tried one religious system after another. He listened to preacher after preacher who urged him to find God but gave him no practical help to-

wards that discovery. He became oppressed by the prevalence of suffering and frustration in the lives of nominally religious people. Then at last, by the way of painstaking research, he hit upon the truth that true happiness comes from the complete surrender of the will of man to the will of God.

The book is written largely in the first person and at first the reader becomes irked at the repetition of the personal pronoun. Yet, with each succeeding chapter, he finds himself traveling along with the writer and begins to feel that the writer's quest has become his own quest so that, with the closing of the book, he is brought to the realization that the writer's discovery is his too. It is the sort of book one would like to recommend to the spiritually minded who are not quite satisfied with their experience of God and wish to give new heart to their faith and new depth to their piety. It is a book so well written and so obviously sincere as to make it especially valuable for devotional reading.

Hugh Peterson

IV. MISSIONS, CHURCH ADMINISTRATION, EVANGELISM.

The Missionary Message of the Bible. By Julian Price Love. The Macmillan Co., New York, 1941. 203 pages. $2.00.

One of the significant things about this book is that its author is not a Professor of Missions, but of Biblical Theology, and formerly of New Testament (at the Louisville Presbyterian Seminary). Thus the book is a product not of a specialized academic interest in missions as such, but of the conviction that to study the Bible as literature or to seek the dominant theological emphases is to deliver the centrality and inescapability of the missionary motif in the Scriptures. When all our seminary professors come to set their teachings in this universal context, then perhaps we shall have a generation of missionary-minded pastors.

The book is brief to treat of so comprehensive a theme. As a result there is an inevitable sense of sketchiness, and some omissions. But the plan of arrangement is good, and the author succeeds in covering the whole Bible with a surprising completeness for the size of the volume. The treatment is such as to stimulate further thought and study of the Scriptures.

The reader who is familiar with Dr. W. O. Carver's several works on this subject will miss in Dr. Love's book that profound philosophical grasp of the "Plan of the Ages" which characterizes Dr. Carver's treatment. This lack is partly offset by a simplicity of style which may make Dr. Love's book more popular with lay readers.

On the whole, the book is very well done, and should serve well its intended purpose of helping to stay the flood of criticism of the missionary enterprise by revealing the inherent missionary character of the Christian faith. Any minister who reads the book will surely preach some missionary sermons germinated in his soul by the reading.

H. C. Goerner

In This Generation. The Story of Robert P. Wilder. By Ruth Wilder Braisted. Friendship Press, New York. 1941. 205 pages. Cloth, $1.25; paper 75 cents.

The story of Robert P. Wilder is in an inescapable sense the story of the Student Volunteer Movement and that remarkable period of missionary activity from 1886 of which the Movement was a chief agent. For Wilder was not only the principal founder and the first traveling secretary of the Movement; he continued until his death in 1938 to be the very incarnation of the spirit which brought it into being and a living link between the missionary enterprise and the student life of the world. In his humility, his faith in the power of prayer, his devotion to the work of personal soul-winning, and his passion for the evangelization of the world "in this generation," Robert P. Wilder was one of the great Christians of the last generation.

This biographical sketch has been prepared by his daughter, Ruth Wilder Braisted, whose husband was for some time secretary of the Student Volunteer organization. She writes with sympathy and insight, but with appropriate reserve.

The book's appearance seems timely. The "signs of the times" are pointing toward a great new day of missionary opportunity and challenge at the close of the war. Thousands of missionary volunteers will be needed. Young men and women who are now in high school and college will be the logical recruits in that day. Few things could serve better to prepare the soil for a great new youth movement in the interest of world missions than the wide reading of the record of how marvelously God wrought in the past through the life of this timid, but Spirit-filled student of Princeton. The book will make an ideal graduation gift to Christian young people. **H. C. Goerner**

The Unquenchable Light. By Kenneth Scott Latourette. Harper and Brothers, New York. 1941. 191 pages. $2.00.

The comprehensive grasp of Christian history gained in the preparation of his monumental six-volume work on the History of the Expansion of Christianity has placed Dr. Latourette in a position to write authoritatively on various allied themes. Already in **Anno Domini** he has traced in one volume the influence of Jesus on the lives of men and civilizations. In **The Unquenchable Light** he deals with the familiar fact that Christnanity has alternated between periods of vigorous expansion and periods of retarded growth. He seeks to uncover the reasons for this ebb and flow, to interpret the present period of recession, and to forecast the probable future of Christianity in the light of the historical principles revealed. The nine chapters were originally presented as lectures on the Noble Foundation at Harvard.

Taken as a whole, the book is one of the best antidotes for pessimism that could be prescribed. Writing with scholarly restraint, Dr. Latourette marshals facts which provide

the basis for a calm optimism with reference to the future of Christianity in the world. Realistically he surveys the previous periods in which its growth was slowed down, its very continuance threatened, to discover that "each ebb has been less pronounced that the preceding one and has been followed by an advance which has carried the faith forward to a new high-water mark in its effect upon mankind as a whole." Fully aware of the evils and dangers which beset the Church in the world today, and of the apparent lack of spiritual vitality which plagues it, yet with reserved confidence he avers that "since in the past Christianity has demonstrated to survive the passing of the order which it has helped to shape and of which it has seemed to be an inseparable part, it is to be expected that this again will be the record and that after what may be a decline Christianity will revive and with increased power go on to mold, more than before, the human race."

On the basis of the Scriptures and of personal faith many Christians have been able to sustain a like hope, looking forward with confidence and courage to a great new day of missionary conquest. Now the testimony of history is added to confirm the conviction that "He shall not fail nor be discouraged till he have set justice in the earth; and the isles shall wait for His law." This faith and hope need to become conviction and challenge for all.

H. C. Goerner

Followers of Jesus. By Elizabeth Scott Whitehouse. The Westminster Press, Philadelphia. 197 pages. Price $1.00.

This source book of materials is intended primarily as a textbook for Juniors in Vacation Church Schools. In an excellent introduction procedures are outlined for the planning of a vacation school. Unit I then provides materials for ten sessions under the title, "Ye Are My Friends." The programs, activities, stories, lessons, worship, gather about the central figure of Jesus. A vivid imagination recreates many of the great incidents in the life of our Lord, making

them real for children of Junior age. Unit II, providing likewise for ten sessions, puts the pupils in the center, concentrating attention on the theme, "Each in His Own Way." How boys and girls may be true and helpful followers of Jesus is illustrated and demonstrated in a series of unusually interesting and dramatic programs. A story section follows, containing just the sort of stories that Vacation School leaders need for the presentation of life situations. Be sure to add this valuable text to the helps available for your approaching Vacation Church School.

G. S. Dobbins

Evangelism in the Home Church. By Andrew W. Blackwood. Abingdon-Cokesbury Press, New York-Nashville. 160 pages. Price $1.00.

Professor Blackwood has a way of getting at the essentials without unnecessary words. He has packed into this brief volume as much wisdom concerning evangelism as one might find in a dozen wordy books on the subject. Professor Blackwood has read all the late books, and finds himself deeply concerned because the books that purport to deal with the heart of the Christian mission and message omit virtually all reference to this supremely important matter of winning the lost to Christ. Dr. Blackwood feels keenly the significance of this neglect, and points to its disastrous consequences for the future of evangelical Christianity.

Recognizing that the day of the camp meeting and the high-pressure union protracted meeting is gone, at least for the present, the author centers the attention of the possibilities of evangelism centered in the home church under the leadership of the pastor. He pleads for a return to lay-witnessing, gives many suggestions as to how men may win men. There is an excellent chapter on pastoral leadership, and another on evangelistic preaching. Dr. Blackwood thinks that the best of all preaching should be evangelistic, deploring the all-too-prevalent idea that soul-winning sermons need be only hortatory and emotional. A number of

case studies are given, in which typically difficult situations are presented, and the reader challenged to indicate how he would deal with each case.

Here is a book that rings true to the New Testament and to old-fashioned evangelistic fundamentals, yet is fresh and modern in its approach. **G. S. Dobbins**

Youth Work in the Church. By Nevin C. Harner. Abingdon-Cokesbury Press, New York-Nashville. 222 pages. Price $1.75.

Among the recent books on the Christian education of young people this discussion easily takes first place. Its excellence extends in several directions. First of all, it is up-to-date, reflecting accurately modern youth psychology. Again, it is broad and comprehensive in outlook. It is not primarily concerned with how to do this or how to do that in a young people's society, but seeks to interpret Christianity to present-day young people, and present-day young people to the church. Professor Harner, who is a member of the faculty in the Department of Religious Education, Theological Seminary of the Reformed Church in the United States, Lancaster, Pennsylvania, confronts you with the church and the church with youth as he asks: "Who are these young people?" "How do they feel toward the church and religion?" "How does the church feel toward them?" "What is the church's strategy with youth?" He then considers six basic needs of youth: (1) the need for a vital Christian faith; (2) the need for self-understanding; (3) the need for Christian vocational guidance; (4) the need for Christian sex education; (5) the need for Christian social education; (6) the need for community in the Christian fellowship.

The function of religious education accordingly is to supply these basic needs of youth. To this end a distinctive place for youth must be made in the church. The church service must be made attractive and fruitful to young people, and one of the most interesting studies is that which reveals the attitude of modern youth toward preaching,

teaching, worship. Excellent suggestions are given as to how the Young People's Department of the Sunday School may be revitalized, and how the young people's society or fellowship may be made to function creatively. In the chapter on methods of work with youth special attention is given to worship, discussion, recreation, social action, dramatics. The chapter dealing with "the worker himself" is unusually helpful. The author looks "beyond the local church," projecting the program for youth into the life of the denomination, past that to inter-denominational interests, past that to inter-faith and inter-racial movements, closing with a discussion of community planning for youth.

Every worker with young people, and every preacher who wants to get a fresh grip on youth in his preaching, will put this stimulating book on the list of those which he must secure.

G. S. Dobbins

Far West in China. By Stanton Lautenschlager. Friendship Press, New York. 1941. 48 pages, paper. 25 cents.

This pamphlet describes vividly what a recent visitor to West China saw. It deals specifically with Communists, co-operatives, and colleges in that vast region where so much significant change is taking place just now. In a few pages it presents realistically the tremendous challenge to Christianity which Free China offers.

H. C. Goerner

Brothertown. By Louise B. Griffiths. Friendship Press, New York. 1941. 127 pages, cloth.

Living Together in Today's World. By Louise B. Griffiths. Friendship Press, New York. 1941. 120 pages, paper.

These are companion volumes in the Christian education series of the Friendship Press. The first listed is the pupils' text-book, the second a handbook for teachers. The general theme is "Christian Living," with a wholesome emphasis on world missions. The books are designed for use with Junior High School groups in church schools, mis-

sionary organizations, or week day religious education courses.

The pupils' book is an attractively bound and well illustrated collection of stories bringing out the idea of Christian brotherhood in various parts of the world. The teacher's book gives good suggestions for projects, hand-work, dramatization, and worship services correlated with the students' readings. Prices are not given, but they are probably moderate. **H. C. Goerner**

V. THEOLOGY, SOCIOLOGY, PRACTICAL PROBLEMS.

The Christian Criticism of Life. By Lynn Harold Hough. Abingdon-Cokesbury Press, Nashville and New York. 1941. 312 pages. $2.50.

The actual subject matter of this book is "Humanism and Christianity," or "Christian Humanism," with the emphasis upon Humanism rather than Christianity. This is apparent as soon as one scans the table of contents, and becomes increasingly evident as one reads through successive chapters, such as, The Humanism of Greece, The Humanism of Rome, Humanism and Science, Theistic Humanism, Christian Humanism, Humanism and Immortality, Evangelical Humanism and the Christian Pulpit. By Humanism, Dr. Hough means not that type of religious Humanism recently in vogue which denies the supernatural and deifies abstract Humanity, but that historic attitude which exalts the human above the subhuman and occasionally, but not always, rises even to the level of the superhuman, the divine. His general argument is that no philosophy is truly critical until it is genuinely humanistic in its basic principles; that a humanistic philosophy is not contrary to, but in harmony with, the Christian view of life; that, indeed, the logical pursuit of humanistic principles will lead the philosopher at length to an appreciation of the Christian doctrine of

God, the Incarnation, and the Atonement. He cites the cases of Irving Babbitt, who went almost all the way, and of Paul Elmer More, who seems actually to have arrived at a fundamentally Christian position via critical Humanism. And one is left to assume that Hough's own spiritual pilgrimage has been very much of the same type.

There is much to commend the book. The skeptic who consents to read it with an open mind should be brought nearer to the truth. And the believer may find his deep convictions confirmed. The book is hardly strong enough in its Christian emphases, however, to lead a doubter all the way from his cynicism to the Cross. No doubt this is a large order for any book, but it actually seems to be the aim in the mind of the author. A little more of Christianity and less of Humanism might almost have done it. Withal, it provides stimulating reading. **H. C. Goerner**

The Christian Faith. An Inquiry into its Adequacy as Man's Ultimate Religion. By Nels F. S. Ferre. Harper and Brothers. 1942. 216 pages. $2.00.

In the Preface the author states frankly his conviction that "Christianity is man's ultimate religion because it is God's supreme revelation." But he does not identify himself with the group that take the Bible literally as revelation. Neither does he swing into line with the liberal view. In fact, he says that he has written especially "For these literalists who seek a positive Christian theology and fail to find it in current liberalism, and for these liberals who are on a similar quest but cannot retreat to literalistic fundamentalism."

The discussion is given in six chapters. The first presents Christianity as The Human Ultimate. It is the fellowships that the self-giving love of God in Christ creates. The second discusses Christianity as The Historic Ultimate. Here Dr. Ferre defines Christianity as "a God-centered, God-given freedom and faithfulness in fellowship based on the kind of love first fully revealed and made effective as

light and life in Jesus Christ." He takes issue with C. C. Morrison's definition, and agrees in general with H. F. Rall. He sees Christianity as a "witness to a reality more real than human history, an ideal which beckons and judges history." In the third chapter he interprets Christianity as The Progressive Ultimate. Here he discusses "the relation between the historic realization and realizability of Christianity." God has a purpose, by which "is meant His whole intention with history," and through man and beyond man he is working toward its achievement. It is at this point that the Church must find its meaning and mission.

In the fourth and fifth chapters the author presents Christianity as The Religious Ultimate. Because God is love, and because "Religion is not a matter of man-made gods but of God-made men," Christianity must be seen as final and absolute in its relation to all other religions. This places the incarnation of God in Christ in a central and essential relation to revelation, and the Virgin Birth in a central and essential relation to the incarnation. The attitude of Christian faith toward miracles and the atoning significance of the death of Jesus must be studied in the same light (Chapter V). The last chapter discusses Christianity as The Christian Ultimate. Here the author treats the meaning of sin, conversion and forgiveness.

Those who are familiar with Dr. Ferre's book on "Swedish Contributions To Modern Theology," or with Nygren's "Agape and Eros" will not have difficulty in following the thought of this volume. Others may wonder, at least on the first reading, whether the author has a consistent view of his own. The basic concept is that of God as love. Christ is final because in him for the first time the love of God is expressed in its fulness. The careful reader may feel that he is carried too far at times by his interest in his theory, that the development of the thesis gets in the way of a frank appraisal of what Christian faith regards as factuality. This may be especially true of his treatment of the eternity of Christ. He rejects the doctrine of the personal pre-existence of Christ because of its tritheistic implications, but

he does not guard himself sufficiently against modalistic implications. Such also is his treatment of the doctrine of the Virgin Birth. He appears to be indifferent to the idea that Joseph may have been Jesus' human father, but he insists upon the doctrine because it "stands for real discontinuity, for real emergence of the novel in history, for true incarnation." No doubt these points in his position will be more clearly developed in later volumes.

This is a significant book. It is important both as an interpretation of current trends in Christian theology and as an effort to find a constructive view that will meet the demands of the times that intellect and faith make upon Christianity. **H. W. Tribble**

The Conquest of Death. A Christian Interpretation of Immortality. By F. Townley Lord. Abingdon-Cokesbury Press. 1942. 185 pages. $1.50.

Out of the heart of oft-bombed London, from the clear mind and rich experience of the busy pastor of a great church comes this penetrating study of the Christian belief in victory over death. Ranging freely in the broad fields of philosophy and science, drawing widely from classical as well as current literature, summoning to his service pertinent lines from the great poets, quoting sentences and phrases that illumine the pages like carefully chosen jewels, Dr. Lord has produced a book that charms and convinces.

In Part I he presents the problem. Death sets before us a challenge. Man has ever sought to penetrate its veil, to learn whether there is a life beyond the grave, and, if there is, what is its nature. The author sees that from a psychological study of man some insight may be gained, some appreciation of the soul, but nothing sufficiently positive to provide genuine assurance.

In Part II he sets forth the Christian interpretation. Three streams converge in providing the area and material of the Christian view: Hebrew faith, Hellenistic ideas, and the life and work of Jesus Christ. The cornerstone of

the Christian doctrine concerning the future is the resurrection of Jesus. In a precise and scholarly manner Dr. Lord exposes the weaknesses of the attempts to explain away the resurrection of Jesus. In setting forth the positive Christian view he treats in a brief but helpful manner the meaning of heaven, hell, purgatory, the judgment, and the question of the duration of the state of the lost.

The author's approach is a combination of the devotional and theological, with a distinct flavor in the direction of pulpit presentation. Preachers will derive inspiration, and some measure of informational material that will help in preparing messages for today on the age-old question of immortality. **H. W. Tribble**

The Atonement. By Loraine Boettner. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 136 pages. $1.00.

There is always some worth in new books on the Atonement even though they do not present new theories. This volume is a sane and consistent presentation of the satisfaction view. From the time of Anselm in the eleventh century this interpretation has been widely held. There are many Christian students who feel that it does not state the whole truth of the saving significance of the death of Christ, but there are also many who feel that it is in the main the most satisfactory analysis.

Dr. Boettner has been continuing his ministry in recent years by writing and publishing small volumes that are intended to strengthen the faith of Christians who accept the Bible as their final authority. **H. W. Tribble**

This Christian Cause. By Karl Barth. The Macmillan Company, New York. 75 cents.

This little volume contains two letters to France and one to Great Britain written by Karl Barth with reference to the present war. Among Christians around the world what this theologian says about the present conflict will be of no

little interest. He says, "the Church of Jesus Christ cannot and will not wage war." Nevertheless he holds that the defeat of Hitler is of utmost importance to the cause of Christ and that Christians in France and Britain, as well as in other countries should make their decision to oppose Hitler with the force of war on the basis of their allegiance to Christ. We are not, he says, to regard this war "either as a crusade or as a war of religion," but we should "approve it as a righteous war, which God does not simply allow, but which he commands us to wage." Recognizing the conflicts involved in such a position for a Christian, he says, "we must postpone our objection to war as such to some future date, when it may once again have some reality."

If any should feel that the view expressed here is in conflict with Barth's general position, perhaps a careful reading of his more extended works will show that he is consistent with the basic principles that he has heretofore enunciated.

This little volume will be of interest only as a passing comment upon the present crisis. It should not be regarded as a theological treatise. Nevertheless it has its place in the growing library of Barthian literature.

H. W. Tribble

Experience and the Christian Faith. By Howard B. Jefferson. Abingdon-Cokesbury Press. 1942. 230 pages. $2.00.

This is an attempt to find a distinctively Christian social philosophy, to state the essentials of the Christian faith as applied to social questions. Recognizing a possible conflict between "the new traditionalism and the experimental method" the author seeks to appraise both, to indicate some of the central values of both, and "to outline a theological method which combines them in a consistent fashion."

The first chapter deals with Experimentalism versus Tradition. Undergirding our American religious tradition the author sees Calvinistic philosophy and Emersonian transcendentalism. This is valuable but "reverence for a

tradition is dangerous." On the other hand, "the philosophy of expermentalism leads to pragmatic humanism." To discover a solution of this conflict the author, in the second chapter, analyzes the relation between knowledge and faith. The unique function of faith is recognized, but the value of knowledge derived from experience in producing character also receives emphasis. In the third chapter the author draws upon revelation for data and insight in his quest for a solution of the problem. Religion must be studied in the light of the history of which it is a part and which it produces. Rejecting the "literalism of the older attitude toward the Scriptures" the author regards "revelation as the means through which God speaks." And that revelation is found in Christ the divine Lord of Christian faith. But a distinction is made between Christ and Jesus: "It is the Christ of Christian experience who is God, while the historic Jesus was a man."

In the fourth chapter the Spirit of Modernism is presented in an effort to show that there is no real conflict between it and revelation as he conceives it. In a brief but clear treament a historical survey is made from Locke, Schleiermacher and Ritschl to D. C. Macintosh and Reinhold Niebuhr. This is followed in the fifth chapter with a study of God and Nature, in the sixth with a treatment of God and Evil, and in the seventh with a discussion of God and Value. The closing sentences of the seventh chapter are indicative of the trend of the author's thought. It is a mistake, I believe, to assume that there is a way of knowing the supreme value prior to a faith in God. We do not know the character of God because we know what ultimate values are. We know the values in virtue of God's revelation."

It is in the last chapter, dealing with Theology and the Social Problem, that Dr. Jefferson states his position. We must find a theology which makes "the Christian ethic relevant to modern problems." Such a theology should be a frank statement of the insights that are peculiar to the Christian faith. It must employ a method containing three factors: (1) the experimental approach to knowledge; (2)

faith in a transcendent being; (3) and the content of the Christian revelation.

This book has real value as an introduction to the study of the problems and methods of modern theology. It does not go as far as it might in relating revelation to the Bible, or in showing the relation of revelation to history, but perhaps Dr. Jefferson will do that in a subsequent volume.

H. W. Tribble

The Sickness Unto Death. By S. Kierkegaard. Translated by Walter Lowrie. Princeton University Press. 1941. 231 pages. Price $2.75.

The sub-title of this volume is a Christian Psychological Exposition for Edification and Awakening. As the book cover suggests, it is Kierkegaard's "Anatomy of Melancholy." Surely he was prepared by temperament and experience to make such an analytical study of the experience of despair. The atmosphere of his boyhood home, the influence of his aged father, the frustration of his love affair, the unhappy experiences that he had with Bishop Mynster and others, along with his peculiar temperament enabled him to see the deep meaning of man's hopelessness in sin apart from the grace of God.

Taking his departure from the phrase, "This sickness is not unto death" (John 11:4), he proceeds to analyze the spiritual sickness that is unto death. It is despair in the recognition of the tremendous demands placed upon man to be himself, or to become the true expression of his deeper self. In places it is difficult to follow Kierkegaard in his fine distinctions, such as when he says, "Despair is the disrelationship in a relation which relates itself to itself." But a careful reading of the entire book will enable one to see through the confusion of verbiage in certain sections to the central emphasis of the treatise, which is that despair is sin. When man recognizes that his true nature depends upon his relation to God in Christ, and yet refuses to believe that such a glorious blessing is really meant for him, he falls

into the snare of sin. There is a sense in which man is offended at Christianity "because its goal is not man's goal." God's purpose for man is so lofty that man in his reliance upon himself despairs of such achievement. Following upon this analysis Kierkegaard goes on to suggest that there are degrees, or levels, of sin. When one despairs of achieving his true self, and then refuses to confess that despair, he multiplies his sin, or, in the language of the author, he potentiates his despair. The opposite of despair is faith. The hope of redemption from sin is the grace of God through Christ. Here is to be found the true spiritual therapeutic for the sickness unto death. For the believer Christ is the Redeemer, for Christ is God.

Students of Kierkegaard who are dependent upon English translations of his works are deeply indebted to Dr. Walter Lowrie for this addition to the great work that he has already done. It was the intention of Dr. David F. Swenson to give us this translation, but his death prevented the completion of the task. A veritable library of the works of Kierkegaard has been put into English by these two men. Both for the sake of what Kierkegaard has to say to our generation, and for the sake of the influence that he has exerted on Europe and America in the realm of theology in recent years, this volume is significant.

H. W. Tribble

Meister Eckhart: A Modern Translation. By Raymond B. Blakney. Harper and Brothers, New York. 1941. xxviii + 333 pages. $3.00.

With this publication, the works of one of the greatest of the Christian mystics become available to the English-reading public. The one previous translation in English never gained wide circulation, and was considered stiff and literal. After careful critical study and a tedious labor of love, Blakney has furnished a rendition in flowing style which appears to have caught the inner spirit of the Meister. About half of the German works attributed to Eckhart are included, with a wide range of selection, sermons, homilies,

essays, fragments, and the more formal Defense. A historical introduction by the translator and full notes on the text add greatly to the value of the book.

Readers will approach this book with a twofold interest: historical and devotional. Historically, Eckhart was one of the outstanding figures of fourteenth century Europe. It has been a matter of debate whether he so completely broke with the Catholic Church as to be considered a fore-runner of the Reformation. This book puts the individual reader in a position to judge for himself in how far Eckhart's doctrine of the inner witness of the Spirit involved a repudiation of the necessity of church, priest, and sacraments. It is not hard to find the grounds on which he was posthumously condemned by a papal bull.

The chief value of the book for many, and potentially for all, is devotional. Here was a man whose one passion was to know God and be lost in Him in loving communion and selfish obedience. His writings provide that which will warm the heart of any sympathetic reader. Although he never voluntarily left the Roman Church, he so far transcended its sacramentarian externalism as to achieve a truly "catholic" conception of the universal priesthood of all true believers, the immediate access of every soul to God through Christ Jesus.

The Christian public is indebted to Mr. Blakney for this unveiling of the soul of Meister Eckhart.

H. C. Goerner

The Social Mind. By John Elof Boodin, Professor of Philosophy, University of California at Los Angeles. The Macmillan Co.

The editor of the Journal of Social Philosophy calls this work "a philosophical masterpiece second to none in contemporary American literature." It is a comprehensive and closely reasoned expression of Dr. Boodin's understanding of human society. It is a philosophy, but a philosophy written with a certain enthusiasm not for knowledge alone, but for society and its improvement. It is more than a criti-

cism of the theories of other social philosophers. No major historical contribution to social philosophy is omitted from consideration; and there is much criticism, but the emphasis is not there but rather on constructive statement and argument.

Two conceptions lie at the basis of Dr. Boodin's philosophy: (1) Creative synthesis, which means that as a result of the interaction of factors and conditions those appear new characters not present in those constituent factors and conditions. (2) Wholism or gestaltism, which means that "individuals or events can be understood only as figuring in a whole or gestalt." It is in the combination of these two conceptions that he conceives the social mind: "the synthesis of individual minds into wholes, with new properties." We cannot be successful in dealing with social relations unless we give attention to this order of "emergent wholes, with their characteristic properties." "It is certain that we cannot know a human being in isolation. We can know it only as it enters into various creative syntheses. The great problem of today is to understand the conditions of these human syntheses, in order that we may guide them towards harmonious behavior, as the chemist by understanding physical syntheses is able to avert catastrophes and to guide them into useful channels. The pressing need of the future is not so much the advance of inorganic chemistry or even organic chemistry, as it is the advance in social chemistry."

One cannot attempt here a review of this work. It must suffice to notice something of the procedure. Conceiving society to be no more artificial in the life of man than the human body, but as a creation of what the author, speaking philosophically, calls the genius of nature, he discusses the nature of the group as the basic sociological principle. Defining social mind in terms of energy or will and purpose, rather than as states of consciousness he discusses at length the reality and characteristics of group minds and the various ways individuals participate in the group life. From the point of view of the control of the group over the mental processes of the individual he mentions three types of par-

ticipation: (1) **the automatic,** "the individual accepting unquestioningly and unthinkingly the customs and beliefs of the group;" (2) **the dogmatic,** "where the authority of the group is recognized as supreme, but the individual devoutly strives to understand and to interpret the meaning of the group; and (3) **the critical** and **creative** type, which "strives to examine the merits of social institutions and beliefs instead of taking them for granted," and to "reconstruct them to meet the needs of men."

There follows a discussion of the larger social wholes—social systems, their characteristics, and the laws operating in the social process, the organization of values, the organization of knowledge and of the social will. After this full discussion the author manifests the passion and purpose of his whole thought in three chapters on the present crisis, the problems of the unit of civilization, and the meaning of education in the character and integration of society. The final chapters have to do with the problems of progress and the endurance of social minds. To interpret a book like this would require many pages. One is impressed as he reads that the author is a participant in society of the creative type, at once critical, interpretative and constructive.

J. B. Weatherspoon

The Family Lives Its Religion. By Regina Westcott Wieman. Harper and Brothers, New York. 236 pages. Price $2.00.

Those who read Mrs. Wieman's "The Modern Family and the Church" will welcome this companion volume. Few women—or men, either, for that matter—who write on religious subjects can equal this gifted author in literary style or mastery of subject matter. In some respects this book is more readable than the former volume. It is filled with happy illustrations which have been drawn out of the long experience of the author as consulting psychologist, counselor, and social case worker. The treatment is happily conceived as falling into two parts, "Creating the Family," and "The Creative Family." The trouble with many families,

the author asserts, is that they do not know religion when they see it. On the other hand, the trouble with many religious teachers and leaders is that they do not know the family when they see it. Perhaps the chief trouble with all of us is that we do not know the way of God when we see it.

Dr. Wieman's conception of the true family is that of creative fellowship. Her view of marriage is that of the practical idealist. Parents, she insists, should look upon themselves as trustees—trustees of their children, trustees of the conditions of growth, the demands of children putting to the test this twofold trusteeship and requiring a high order of functional religion for worthy success. A family must learn the secret of budgeting its resources, not only of time and money, but also of energy, ability, faith, property, tools, equipment, and all things else that constitute the terms according to which the family enterprise may be made a going concern. The perplexing problem of maintaining balance between freedom and discipline is discussed with true creative insight. There is a fine chapter on "Fun," and another on "Dark Days." The author's specialized skill in counseling is brought to bear on "solving family problems." One may be a bit disappointed that only one chapter is given directly to the matter of formal religion, but this reveals the author's insistent viewpoint—that religion is not a formal matter, but is of the essence of "creative interaction" that gives flavor and strength to all of life. Ministers who contemplate preaching on religion and the home, teachers of adult groups who want to meet the needs of their members in this important area, parents who are looking for something to help them formulate a better working philosophy of family life, young people who are thinking of setting up homes of their own, will find in this book a wealth of fruitful ideas. **G. S. Dobbins**

VI. MISCELLANEOUS.

Let Laughter Ring. By Rabbi S. Felix Mendelsohn. The Jewish Publication Society of America. Price $2.00.

This is the second volume of humorous Jewish stories collected by the author, the first being "The Jew Laughs," published in 1935. The author says, "Now, more than at any time in the history of our people, humor has a place in Jewish life." And certain it is, there is many a smile and many a laugh in this book.

The stories have been collected from many sources, including the American, German, Yiddish, and Hebrew press. And, while it is a collection of stories, it is almost a commentary on contemporary Jewish life. Attitudes toward religion, life in general, defeat, and success are discernible. In fact, the Jew cannot be properly understood without appreciation of his ability to create humor. Probably no other race has such a happy faculty of gaining some bit of humor from any catastrophe which may befall it. Jews have a real genius for turning defeat into a humorous situation, thus gaining courage to rise again. How else could they have withstood their many humiliations. Where there seems to be no comfort in life, they manufacture it. For instance:

Kalman: Glad to see you Zalman. How is everything?

Zalman: Not so good, my friend. Right now I am suffering a great deal. My feet hurt.

Kalman: Why do your feet hurt, is anything the matter with them?

Zalman: My shoes are too small for me.

Kalman: What size shoes should you wear?

Zalman: Ten.

Kalman: And what size are you wearing?

Zalman: Eight.

Kalman: What's the great idea? Are you meshugga (crazy)?

Zalman: Let me explan. Things in my house are not right. My wife is a big gossip, and when I come home from work, she never has the meal ready. My son plays the races, and he is never home. My daughter runs around, and she does not return until the wee hours of the morning. My only pleasure in life is to come home, remove my tight shoes, and thereby give my aching feet some relief.

If you are feeling bored or blue, get this book and cheer up. It is good clean fun. **Inman Johnson**

Fernando Cortez. By Lawrence Wilson. Thomas Nelson and Sons. 111 pages. $1.25.

The story of the famous Spanish explorer told in interesting fashion for boys and girls ten to fourteen years of age. The type is excellent and the illustrations attractive for youthful eyes. **Edward A. McDowell**

Canyon of No Sunset. By Annette Turngren. Thomas Nelson and Sons. 256 pages. $2.00.

A story that happened in Arizona, written for boys and girls between the ages of twelve and eighteen. A boy of fourteen thinks the descriptive passages are quite good. There is plenty of action throughout. The background is western and authentic. **Edward A. McDowell**

Pablo of Flower Mountain. By Christine von Hagen. Thomas Nelson and Sons. 162 pages. $2.00.

This is one of the new children's books designed to educate as well as entertain. Pablo is a boy who lives in Honduras and this is a story of some of his adventures, told by the wife of Victor von Hagen, famous explorer. The author accompanied her husband on a journey to Honduras where she became a fast friend of Pablo's. In telling this story about him she tells much about the geography and customs of Pablo's land. This is a good way to introduce boys and girls to other lands. This book is for boys and girls from eight to eleven. **Edward A. McDowell**

Children's Zoo. By Katherine Southwick Keeler. Thomas Nelson and Sons. $1.00.

Another of Nelson's very excellent children's books, this one for boys and girls from six to eight. The story and illustrations portray in captivating style the atmosphere and activities of the new Children's Zoo in Bronx Zoo, attended to date by more than 150,000 children and their parents.

Edward A. McDowell

A Roman and a Jew. By Nick B. Williams. Broadman Press, Nashville. 259 pages. $2.00.

In this work the author has given an interesting Tale of Jerusalem. It is nicely done. Designed for no particular age it will be found profitable by adult and youth in emphasizing the heroic in men and in exalting nobility of character.

J. McKee Adams

A Truth in a Smile. By J. Clyde Turner. Broadman Press. 75 cents.

Here are a hundred pages of delightfully told stories with striking applications of their truth by the beloved pastor, Dr. J. Clyde Turner. One cannot describe them, but hesitates not to say, Read them and be blessed.

J. B. Weatherspoon

Meditations Suggested by Biblical and Other Poetry. By Laura H. Wild. The Abingdon Press, New York. 148 pages. Price, $1.00.

Miss Wild is professor of Biblical Literature at Mount Holyoke College. Her literary taste and insight are revealed in this compilation of poetical gems that gather about certain great Biblical themes. The selections are classified under the topics: (1) The Mountains and Rocks; (2) Water; (3) The Air; (4) The Heavens; (5) Life. He who loves poetry, or who delights in illuminating his sermons with brief poetical flashes, will greatly enjoy this little volume.

G. S. Dobbins

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